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*THE ESSENTIAL AND THE NON-ESSENTIAL IN RELIGION.**

For neither is circumcision anything, nor uncircumcision, but a new creature.—Galatians iv : 15.

Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God.—I Corinthians vii : 19.

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love.—Galatians v : 6.

THE great conflict of St. Paul's life may be said to have been the effort to get his opponents to see things in their true proportion, the big things big and the little things little. In the case of the old Jewish rite of circumcision, they held that it was necessary to salvation. Paul replied: You do not see the real values of things. Circumcision may have a worth of its own, but at the best it is subordinate; compared with the really great thing in salvation, it is simply nothing at all. What God does for a man, what a man does for God, what a man is—that is the big thing. Anything merely outward, any rite or custom, however ancient, is of no essential value. A man may be as really saved without it as with it. And, what is even more striking, Paul goes on to say that a man could be as really saved with it as without it. His own position was represented by the word 'uncircumcision' here; and he has the greatness of mind and courage to say of his own position as well as of his opponents' position that it is of secondary importance. Whichever side was right, at any rate the central thing was something bigger than either. Neither circumcision is anything, nor uncircumcision, but something else.

* A sermon preached in Beechgrove Church, Aberdeen.

Now there are two points in this statement which we may consider separately: one is that there are non-essentials in religion, the other is that there is one thing absolutely essential, which Paul describes three times in different ways. Let us begin with the *Non-essentials in Religion.* There is a tendency in the human mind, at least in many human minds, to lift things into the first place which are really not first rate. We all know people who delight to fasten on small points and treat them as if there was nothing so tremendous in the world. We have glaring examples of this in church life. Perhaps the most extreme instance of this in my memory is the little sect of the 'lifters,' a body of men who separated from the Church because of a way of lifting the cup in the administration of the Sacrament. That is an exceptional case, but in Scotland there have been not a few instances of this habit of making essential what is not essential. It would be easy to produce examples from the history of Christianity in Scotland in recent times. There are many barriers to complete religious fellowship which would be cast down at once if the force of the criticism in St. Paul's words were fully realised: 'neither circumcision availeth anything nor uncircumcision,' but something bigger. Think of the things that separate Christian people and destroy the sense of brotherhood among them, and how men lift up these things out of their proper subordinate place. Think also of the things and practices that are often made to stand for religion itself—ritual, church-going, creeds; and then apply Paul's revolutionary words to them and see how these words like a great wind sweep them all aside out of the foreground. Out of the foreground, but not away altogether. Paul does not say these things are unimportant. He only says they are not essential. He thinks the question of circumcision very important. He fought the battle to the end because the bigger thing was involved in it. And that may often be the case. Our forefathers fought and died in resisting Episcopacy in Scotland because the freedom of the soul was at stake, the very existence of real heart religion. And, when the real essential thing in religion is involved in anything, that thing becomes first rate. But even when this is not so, the secondary matters are often important. They are not the real thing, but they have to do with it or may have to do with it. Church-going, the sacra-

ment, creeds, infant baptism, the form of church government are none of them essential, none of them the big thing. But they may be of great importance, and have a very real value in helping us to possess the big thing.

And this leads me to ask: How was it that this emphasis on the non-essential was so clear and decisive in Paul's mind? It was not because of indifference. There is a false and spurious breadth that is due to indifference. To it all religions are the same and all churches the same. Every question raised by them is unimportant simply because none is true. This attitude is due to want of conviction. If I have no real persuasion of any truth in religion, nothing will be essential, since nothing is really absolutely true. I stand apart from all opinions, because I have none myself. That was not Paul's attitude at all. His emphasis on the non-essentials was due to his intense conviction of the reality and greatness of one thing. And as happens in all other cases, his intense vision of the one thing made everything else seem secondary. If you are standing looking out on a glorious landscape with swelling hills and valleys, with the ruddy autumn colours on the trees, with the mountains in the distance in a haze of purple, your soul will be so filled with the beauty of the scene that you will not speculate on what crop is growing in a particular field. You do not see this at all. You see only the glory of the splendid whole. When men listened to Abraham Lincoln speaking, they smiled at first at his uncouthness and want of form; but by and by the passion and vision and power in the man took hold of them, and they absolutely forgot everything else but the soul that was pouring itself out in a great message. That is how the presence of a big thing makes everything else small. And hundreds of men have achieved great things in the world because they have had eyes to see the great thing in its lonely greatness, and to see everything else small beside it. Every great adventurer has ventured because to him the quest was the one supreme thing, and comfort, ease, money were simply dross. Every saint and martyr has won the crown, because to him God and the Eternal were so supreme that life was so little compared with that. Now St. Paul was one of these men. He was not indifferent to truth. He did not consider points unimportant that affected

religious life. But he saw one supreme thing so vividly and so ardently; and he believed so wholly and absolutely in its greatness that everything else, even circumcision and uncircumcision, was nothing, and this alone was something, was everything.

Before I pass to consider what the essential thing is, let me point out the value to us of this clear perception of the non-essentials. For ourselves it is important to see how secondary many things are. It will preserve us from a certain pitiful narrowness of mind that shuts out the great capaciousness and the great visions of God. It will give us a certain breadth of spirit and outlook, which will help us to recognise our brothers when we see them and clasp their hands. For our influence on the world also it is important. For I am persuaded that the Church of Christ is losing many souls who are really worth having—losing them because so many of us are fanaticised about small points; and in this way a spirit is bred in us that does not appeal to a type of mind which would be a strength to the Church if we could win it. I cannot pursue this, however, and so I pass now to consider St. Paul on the *Essential thing in Religion*. He makes three statements about it. But he is speaking in all cases of one thing. He puts it differently on each of the three occasions, because he is looking at it from different sides.

1. First he looks at it on the divine side and he calls it 'a new creature.' That is the essential thing in religion—a new creature. What does Paul mean? When he calls it a creature, he is laying stress on God's part in it: it is an act of God. When he calls it a new creature, he means that God in a man's life makes everything different. What we call salvation is an act of God making a difference in everything, making everything in a sense new. Religion then means finding that God is real. It is being sure of God and being sure in the only way we can be sure—by feeling the results of His presence—finding that God has made us desire different things, better things, the best things, holiness of heart and life. The best account of this I know is the account that Robert Louis Stevenson gave of the change that occurred in his life. "That great change of campaign," he says, "which decided all this part of my life and turned me from one whose business it was to shirk into one whose business it was to persevere—it seems as though all that had been

done by some one else. . . . . I was never conscious of a struggle nor registered a vow, nor seemingly had anything personal to do with the matter. I came about like a well-handled ship. There stood at the wheel that unknown steersman whom we call God." That is the essential thing in religion, says Paul. Everything else is secondary. Church-going is nothing, sacraments are nothing, church-government is nothing, creeds are nothing; but to be sure of God, to know that we are handled by God, to know that God, the living God, is in our life, and to yield to that unseen hand so as to seek the best as we have never done before, *that is the real thing.* That is *essential.* Now have we that in our life? Everything else whatever is secondary to that. Have we that? Have we come about like a well-handled ship, and are we shaping a course which God has set? All other things sink out of sight when we see this big, solemn, glorious reality as the heart of religion. Is it the wonderful reality of our life from day to day? Can we say it is?

2. St. Paul looks at the matter from another standpoint, when he calls the essential thing, 'keeping the commandments of God.' That is the human side. Now we are often told by certain people that duty is the best kind of religion. And they are right. Paul says they are right. Only we must take a big enough idea of what 'duty' is. Paul's idea of it is keeping the commandments of God. He will not let us keep God out. Duty is not merely going down and attending in an office or a shop and being honest; that is part of it. But even of the ten commandments, four have to do with God. We must not rob that noble word 'duty' of half its meaning. But if it be understood that the word is used with all its width of meaning, then Paul agrees that the best religion—nay, the only religion—is doing one's duty. That is the essential thing in religion. That does not sound very evangelical. But Paul is never afraid to be unevangelical. And what he means here is simply this, that the very heart of religion is doing God's will. That is the real thing in religion from one side. It is doing right by God and man; and because it is that, it is the foundation of life. It is the bed-rock of life. Nothing can take its place. Religion is not religion without this. St. Paul is not afraid to say that this is

the essential thing in religion, doing right by God and man. "What wilt thou have me to do?"—that is the daily question of a religious life. That is the test of religion. No, it is more. It is religion, and, I venture to say, it is the religion that tells on the world and wins the world to Christ. The world is won by only one thing—by seeing lives in which God's will is being done. It is our failings in this that are keeping back the kingdom of God from conquering the world. The world recognises the real thing when it sees it. And the real thing is not any kind of religious habits, or mere beliefs, or mere activities of a religious kind; but doing the will of God, doing right by God and man. What kind of witness to God is the life of each one of us giving to this world?

3. And now we have a third standpoint—the standpoint of the great world of men and women in which we live. 'Circumcision is nothing and uncircumcision is nothing; but faith working through love.' Faith working through love! That is literally 'faith energising through love,' faith putting out its force in the spirit of love, faith showing what is in it in the devotion of love. Does Paul not mean first this: religion is a faith that throws itself out into the great world of men and women in labour for them, loving labour for them? That is the essential thing in religion. This view of religion, the view that this is the very essence of it, is a little different from our old view which always told us that religion was saving our own souls. Without doubt that is a part of religion and a duty as well. But Paul takes the other view here, that the very essence of religion is to save the souls of others; and not to save their souls only, but to show the power of our own faith through love of others. I am translating Paul's thought when I say that the hardest thing in this world to conquer is selfishness. Religion is the conquest of selfishness, because it is the recognition that one's own good lies in the good of others; it is a recognition of the claim the great world of men and women everywhere has on one. And so the test of a religious life is this: What is it doing for the world, for men, for any man? Is our religion compelling us to do something with our life for some one, for the world for which Christ died; to make any other soul on this earth a little happier or a little better?

These three ways of stating the essential thing in religion describe just one thing. If I were to try to put them all in one sentence I should say that, according to St. Paul, religion is helping to make the will of God prevail in the world. That means being sure of God first of all. It means letting His will prevail in our own life also. And it means doing our part to make it prevail in the lives of others; and if that is the essence of a religious life does the statement of it not come home to our consciences? Is this also the conviction of each one of us as to the real thing in religion? Is everything secondary to this for us? If so what expression are we giving to that conviction in our own life? May God's spirit use these words of Paul to make us think seriously about this most important question.

F. J. RAE.

SOUTH INDIAN MUSALMANS—II.

Marakkayars.—Similarly descended from Arab and Persian traders on the Eastern Coast are the Marakkayars of Tinnevelly. Some of them trace in the name a connection with the Egyptian *Quahira or Cairo*; others derive it from the Tamil word *Marai* (மறை) meaning scripture, and attribute it to the fact that their forefathers were well-versed in religious literature. Plausible as both these derivations are, they only indicate the desire of the Marakkayars to raise themselves in popular estimation. Their ancestors did not come from Cairo, as will be seen presently, nor could their sacred learning have been so well known among the Tamils as to win for them the name with this significance. "Marakkayars" is now generally taken to mean "boatmen," being derived from the Arabic "*Markab*" or more probably the Tamil "*Marakkalam*," both standing for "boat" and "*kar*" or "*karar*" plural termination showing possession. *

The history of their origin has to be constructed mainly out

* I have also heard a Tamil scholar in the Marakkayar country derive the word from "Marakkal" a measure, on the ground that the Marakkayars were so rich that they measured their wealth with marakkals just as grain is commonly measured. Another quaint derivation attributes the name to the resemblance in form of their caps to the ordinary *marakkal*.

of the fragmentary notices of foreign travellers, mostly Arabs and Persians. To them the Coromandel Coast was known in the thirteenth century as *Ma'abar*, * signifying in Arabic 'passage' or 'ferry,' on account of its being situated on their way to Ceylon. Marco Polo, who visited India in 1292, refers to Kayal as the chief port of Ma'abar. Horses were regularly exported to this place from islands in the Persian Gulf and foreigners were received by its ruler with great favour. † The Arab coins and porcelain vessels unearthed ‡ in its neighbourhood also testify to the existence of an extensive trade with Arabia and China. Rashiduddin § and Abdulla ibn Fazlulla Wassaf ‖ even speak of an agreement between Malik-ul-Islam Jamaluddin Ibrahim-at-Thaibi, Farmer-General of Fars and *quasi* independent Prince of Kais and other islands in the Persian Gulf, and Sundara Pandya Thevar, the ruler of Ma'abar, to the effect that the former should supply the latter with "1,400 strong Arab horses obtained from the island of Kais, and 10,000 horses from all the islands of Fars, such as Katif, Lahsa, Bahrein, Hormuz, Khilahat, etc., at 220 dinars of red gold current for each horse." ¶ So great was the influence of Arab merchants on the coast that one of them, Taqui-ud-din Abdur Rahaman bin Muhammad-at-Thaibi had become the Thevar's deputy, minister and adviser, and his brother Shaikh Jamal-ud-Din was sent on an embassy to the Chinese Court." **

Taqui-ud-din was even assigned by the Thevar the towns of

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* The name first occurs in Abdul Latif's account of Egypt written about 1303-4. Abulfeda (1273-1331) names Cape Comorin as the point where Ma'abar ended and Malabar began, and Wassaf says it extended up to Nilavar (Nellore).

† Col. Yule's edition of *Marco Polo*, Vol II., p. 310.

‡ Dr. Caldwell—*History of the Tinnevelly District*, p. 41 (also App. V. R. K. Buckle, Collector of Tinnevelly District, to the Board of Revenue, 25th Oct; 1873).

§ *Jami-at Tawarikh (1310).*

‖ *Tarikh-e-Wassaf (1310-28).*

¶ Sir H. M. Elliot's "*History of India as told by her own Historians.*" Vol. I., p. 70.

** *Ibid*, Vol I., p. 70, and Vol III., pp. 34, 35.

Col. Yule identifies Jamal-ud-din with the Tchamalating whom Pauthier's *Chinese Extracts* (pp 601 & 604) show as having gone on a mission from Ma'abar to the court of Kublai Khan in or previous to 1281 [*Vide Journal of the Royal Asiatic Society*, London, New Series, Vol IV (1868) Col. Yule's *Commentary on Rashiduddin*]

Fattan, Malifattan and Kayal.* After the death of Sundara Pandya Thevar in 1293, Jamal-ud-din succeeded to the Pandyan kingdom with Taqui-ud-din as his lieutenant.† A Musalman kingdom was thus established in Southern India long before the time when standard histories recognize any Musalman rule in those parts.‡ As far as can be made out from the dates given in his extracts of Wassaf by Von Hammer,§ Sultan Jamaluddin seems to have died in 1306, when one Kalesa Dewar|| (Gelish Diur) stepped in and confiscated the enormous wealth of Jamaluddin. Kalesa Devar was killed by one of his own sons and in the dispute for succession which followed assistance was sought of Alauddin, the Emperor of Delhi. This led to Malik Kafur's invasion in 1310, in the course of which Jamaluddin's son, Sirajuddin, was plundered of whatever he possessed. Thereupon, Nizamuddin, the son of Sirajuddin, betook himself to Delhi to seek redress. He was reinstated as Sultan of Ma'abar; and it is of him that the Chinese Extracts speak as Silamuting reigning in 1314. Of his successors no mention is made anywhere,¶ but

* Fattan, Malifattan and Kail—These places are not easily identified. Fattan is mentioned by Ibn Batuta and appears to have been an important port of Ma'abar. Col. Yule considers either Negapatam or Nagore (the latter, by preference) to answer best to the description of Ibn Batuta. *The Madras Manual of Administration* (Vol. III., p. 141) identifies Fattan, without stating any reason whatever, with Kaveripatnam, an ancient seaport in Tanjore District with extensive commerce. Malifattan is mentioned by Abulfeda and Friar Jordanus (1328) and is located by Col. Yule near Devipatnam, while the Madras Manual of Administration speaks of it as having been somewhere near Kail. Kail is referred to by Abdur Razak, Marco Polo, Niccolo Conti, Vasco da Gama, Ludovico de Varthema, Odoardo Barbosa and Giovanni of Empoli. Dr. Caldwell has definitely identified it with Old Kayal in the vicinity of the present Kayalpatnam, which, though founded as early as the 14th century, was according to him till recently known as Sonagarpatnam and therefore could not have been the Kayal referred to by the later travellers.

† Rashiduddin and Wassaf in Elliot, Vol. I., p. 70, and Vol. III., p. 35.

‡ Dr. Caldwell also states that Sundara Pandya Thevan was succeeded by Musalmans. (*History of the Tinnevelly District*, p. 41).

§ Von Hammer—Purgstall's "*Gesh. der. Ilchane*," quoted in Col. Yule's "*Cathay and the Way Thither*" (Hakluyt Society) p. 220.

|| Probably one of the four brothers of Sundara Pandya Thevar, who according to Polo and Rashiduddin were ruling in different parts of Malabar.

¶ The Sri Tala Book quoted by Nelson in his "*Madura Manual*" and the Tamil Annals (Taylor's *Orient. Hist. MSS* i, 25.) speak of the permanent establishment of Musalman power in the 1246th year of Salivahana, i.e. 1324 A. D. And Ferishta mentions the interregnam of Musalman ascendancy as lasting for 47 years, from 1323 to 1370. But the reference is to the establishment of a

we may safely surmise that they remained in possession of Fattan, Malifattan and Kayal which continued to flourish as Musalman centres.* In view of the gradual accumulation of silt at the mouth of the Tambaraparani, which was diminishing the importance of old Kayal as port, the Arab settlers built a town, Sonagarpatnam (latterly called Kayalpatnam), in the vicinity, to which they emigrated. In fact, this migration had actually begun as early as 737 A. H. (1333 A. D.), as is borne out by the inscription on the mosque there bearing that date. The house of Sultan Jamaluddin is represented now by a lineal descendent called Nainar or Pirabhu, who still retains the right of levying and collecting tolls at Kayalpatnam. The descendents of the boatmen, blacksmiths, weavers and slaves that accompanied Jamaluddin are still to be found there residing in a separate quarter. To this day special prayers are offered on the occasion of the Khutba to Sultan Jamaluddin and his descendants —a practice to which only independent sovereigns are entitled. It is from the Arabs who settled on the Eastern Coast during the time of Sultan Jamaluddin and his successors that the Marakkayars trace their descent.

The Marakkayars are largely engaged in trade with other countries such as Ceylon and the Straits Settlements, and own most of the coasting craft. Some of them procure pearls from the Gulf of Manaar and rubies from Burma, get them cut and polished by Linga Balijas and send them to other parts of India. They are found chiefly settled in towns along the Coromandel Coast, viz., Porto Novo, Nagore, Negapatam, Muttupet, Adirampatnam, Kilakarai, Kulasekarapatnam and Kayalpatnam.

Jonagans.—Closely allied in many respects to the Mappillas and the Marakkayars are the Jonagans or *Sonagars*. They are

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principality by Sharif Jalaluddin of Damghan whose successor Ghiasuddin, Ibn Batuta accompanied from Arcot to Madura in 1330. (Ibn Batuta, Vol. IV, pp. 185 and 204, quoted in Yule's *Cathay*, p. 357). The principality became independent in 1338. Ghiasuddin was succeeded by Nasiruddin. Nothing more is known of the family except that it was swept off in 1372 by the growing power of Vijjainagar. This family was quite distinct from Jamaluddin's and had nothing to do with the rise of the Marakkayars.

* The Rotiero of Vasco da Gama (1500) notes Kayal as a state having a Musalman king and a Kafur people. From Giovanni of Empoli, Ludovico de Varthema and Odoardo Barbosa we learn that it was a considerable seaport having rich Musalman merchants.

a class of mixed Semitic and Dravidian blood being the descendants of Arab colonists who settled in the Tanjore District and married native women. The word Jonagan is said to be derived from Sonagam, generally accepted as a Tamil equivalent for Arabia.* Jonagans are also called Labbais, though the term has come to be loosely applied to all Tamil-speaking Musalmans. The word 'Labbai' seems to be of recent origin, as in the old Tamil lexicons this class is usually designated *Sonagars*. '*Labbai*' is evidently a corruption of the Arabic particle '*Labbaik*,' corresponding to the English "here I am," indicating attention on being spoken to, and it should properly refer only to *Sonagars* who, like the Mappillas and the Marakkayars, are of Arabic origin, and like the Arabs belong to the Shafite sect. Various theories are current about the origin of the Jonagans. Prideham † says that they are the descendants of Arabs, who in the 11th and 12th centuries came to the South for purposes of trade, but who being persecuted by the Moghuls returned to their country leaving behind their children born of Indian women. But there is scarcely any truth in this account. The Moghuls had not become a political power in India in the twelfth century, whilst their later influence in the South was weak and short-lived. Some of the *Navayets*, a minor section of Musalmans, assert that Labbais are the descendants of Abyssinian slaves, who accompanied their Arab ancestors a thousand years ago. In support of this theory they point to the Arabic derivation of the word already referred to, and the resemblance of the Labbais to the Abyssinians in the physiognomy of their face and in their stature and form. But this view cannot seriously be maintained. As the learned author of *Tarikhe Navayat* ‡ proves clearly by numerous references to original sources, the Navayets did not settle in India until so late as the end of the fourteenth century, and could not have brought with them the progenitors of the race of

* *Census Report* 1891, Vol. XIII., p. 275. As a matter of fact Sonagam seems to be derived from *Yavana* Ionian-Greek. The term is loosely applied to everybody who came from the West. *cf.* Jonaka Mappillas. In the Payyanur Pattu, an old Malayalam song, some of the earliest Sabians are called *Sonavars*. Logan's *Manual of Malabar*, Vol I., p. 193.

† Prideham's *Ceylon*, Vol. I., p. 470, referred to in *Census Report*, 1891, Vol. XIII, p. 275.

‡ Tarikhe-Navayat by Aziz Jung, p. 40.

Jonagans or Labbais, which has been living in India from an anterior period, and to which reference is made in Tamil works. Moreover, according to him the Navayats landed on the West Coast in the Bombay Presidency and spread themselves in the Konkan, Butkala, Goa, Bijapur, and other places, while the Jonagans are found only in the Tanjore District. Besides, there is not much resemblance between the Jonagans and the Abyssinians except perhaps in complexion, which however may be explained away by their free intermarriage with the Hindus. Khafi Khan, Imam Nodi, Mulla Khassim Hindu Shah and other Musalman historians of note are agreed that early in the eighth century of the Christian era, the intolerable and ferocious cruelties of Hajjaj bin Yusuf, Governor of Irak, a province in Asia Minor, gave rise to several furious revolts which were put down with great severity, and the insurgents were driven to take refuge in distant parts.* A great many of these emigrants landed on the Coromandel Coast, and became the forefathers of the Jonagans or Labbais. This account is corroborated by Col. Wilkes in his *History of Mysore* who bases his information on the *Sadat-Nama*, a work which the present writer has not been able to consult. Mr. Hemingway, in his *Tanjore Gazetteer* in relating this incident, adds that 'the coast line of Tanjore as commanding a never-failing trade in rice with Ceylon held out special attractions' to the immigrant Arabs.

Like the Mappillas and the Marakkayars who are of Arab descent, the Jonagans or Labbais are also Shafites, whilst all the Tamil-speaking Musalmans as well as the Dakhnis are Hanafites. They are now found in the Tanjore District and along the Eastern Coast as far as Pulicat, engaged in pearl and *chank* fisheries.

Native Converts.—Under this head come the Ravuttans of Madura and Tinnevelly, the Dudekulas of the Ceded Districts and the Putiya Islam of Malabar. The spread of Islam in the South was due more to its missionary efforts than to its political influence. Excepting the fanatic endeavours of Tippu Sultan in Malabar,† there does not seem to have been any elaborate campaign of conversion to Islam by any other Musalman ruler

* Amir Ali. 'History of the Saracens,' p. 100.

† Dr. Buchanan's *Travele*, Vol. II., p. 191.

of Southern India, though here and there remnants of some feeble and fruitless attempts are found in the practices of certain native tribes of the South. Thus, the Sirugudi Kallans of Madura use a *tali* on which curiously enough the Musalman badge of a crescent and a star are engraved. The Puramalainadu Kallans* and Myasa Bedars† follow the Musalman practice of circumcision. On the other hand, there is evidence to prove that well-known priestly families of the North migrated to and settled among the natives of Southern India, and gradually gained them over to their faith by peaceful persuasion. To this day, in the midst of whole areas peopled by Ravuttans, it is not uncommon to find single families of priests preserving their original purity and enjoying the universal respect of the people around them. Like the Dakhnis these converted classes are as a rule Hanafites. Though Musalmans, they have naturally retained many of their original customs. There is constant accretion to their ranks especially from the lower orders of Hindu society, in whose case conversion to Islam implies the prospect of advance in the social scale.

Ravuttans.—The Ravuttans, as the derivation of the name from the Marathi *Rava*, 'King' and the Sanskrit *duta* 'messenger' signifies, were originally a class of cavaliers or horse-soldiers whose occupation was to look after and train horses. They seem to have been once largely employed in Tippu Sultan's cavalry,‡ and some of them are even now found in many of the Zamindaries of Madura and Tinnevelly engaged in that profession. They are mostly scattered in the Tamil districts, their centres being Melur and Palni in Madura, Pettai in Tinnevelly, and Pallapatti in Coimbatore. A great many of them live in the Vellore and North Arcot Districts,§ where however they have come under Dakhni influence to such an extent in dress, manners and even in language that they form a separate class by themselves and are called 'Sahebmars.' The Sahebmars pretend to an Arabian descent like that of the Mappillas or Marakkayars, but as Dr. Thurston puts it " their high nasal index and short stature indicate the last-

* Dr. Thurston's *Madras Museum Bulletin*, Vol. IV., p. 138.
† Dr. Thurston's *Ethnographic Notes of Southern India.*
‡ *Indian Antiquary*, Vol. XXX, p. 503.
§ Melvisaram, Peranampet, Ambur, Vaniyambady and Tripatur.

ing influence of short broad-nosed ancestors."* The different sections of Ravuttans were converted at various times by missionaries, who are venerated as saints and whose tombs exist to the present day. The most famous of these are the Nathad Vali (969-1039 A.D.) of Trichinopoly, Syed Ibrahim Shahid (born about 1162 A.D.) of Ervadi, Sha-ul-Hamid 1532 to 1600 A.D. of Nagore.†

According to all available accounts, Nathad was a descendant of the Prophet given from his earliest years to the practice of prayer and devotion. Soon after he attained his manhood, he gave up his kingdom in Turkey and became a missionary of Islam. Through wilds and deserts, over hills and dales, crossing rivers and seas, he wandered from city to city in Arabia, Persia and Upper India preaching the unity of God, until he reached the city of Tirisura, the modern Trichinopoly. Here he settled down and passed the remaining years of his life in prayer and works of charity, converting a large number of Hindus to the religion of Muhammad.

Of a different type was the Indian career of Syed Ibrahim Shaheed‡, who lies buried at Ervadi. Born at Medina in 540 A. H., he spent the first forty-one years of his life in prayer and meditation. In his forty-second year, however, he felt himself called upon to undertake a militant mission to the far-off Pandyan kingdom. In company with Abbas, a Turkish commandant, he led an expedition to Southern India. Arriving on the Indian shore, he sent a message to Vikrama Pandya inviting him to embrace Islam. Naturally enough Vikrama treated the message with contempt, and ordered the expulsion of the foreign aggressor. Incensed at this, the Syed invaded Pavuthramanikam (?) the Pandyan capital; and after a series of reverses succeeded in killing Vikrama and ascending his throne. The Syed ruled the country for a period of twelve years and seven months, during which thousands of the native inhabitants became Musalmans. Meanwhile, seeing that peace reigned in the land, he sent back the Turkish army under Abbas with whose aid he had won his kingdom. Availing himself of this opportunity, Tirupandya, a member of the former dynasty, who had sought refuge in Nirupati, returned with an

* Dr. Thurston. *Madras Museum Bulletin*, Vol. II., p. 179.

† Accounts of their doings are extant in the vernacular literature.

‡ *Tinerivilakkam* by Makhdum Muhammad Pûlavar.

army, slew Ibrahim, and regained the throne of which he was the lawful heir; and out of regard for the Syed's beneficent rule, he spared his only son and even conferred on him a liberal *Jaghir*. The *Jaghir* was added to by the Sethupathis of Ramnad and is now being enjoyed by the descendants of Syed Ibrahim Shaheed.

The latest of the missionary saints, Syed Sha-ul-Hamid Abdul Khader, was born in a godly Syed family at Manikpur in Upper India, and became in his seventeenth year a disciple of Khaja Syed Ghulam Shuthari of Gwalior.* After a period of ten years' service under his teacher, he was ordered to proceed to Mecca. Setting sail from Calicut, he visited the holy shrines of Mecca, Medina, Najaf, Karbala, Bagdad, Khorasan; and thence went back to Mecca where he underwent religious training for seven years. On his return, he travelled by way of the Maldives, Ceylon, Kayalpatnam, Trichinopoly, Tanjore, Trivalur, and other places preaching and converting wherever he went. He settled finally at Nagore where he lies buried. Shortly before his death, he visited Tenasserim in Burma, the spread of Islam in which province is attributed to his efforts. He had an adopted son Yusuf Shah, whose descendants are now in charge of the shrine of Nagore enjoying its income.

The Ravuthans are a pushing and frugal, not to say a parsimonious, class. They have no dynastic longings or recollections like other Musalmans. They conduct the important trade in leather, and do a great deal of the commerce of the country. Some of them earn a livelihood in making mats and in betel cultivation, in both of which they are specially skilful.

Dudekulas.—The Dudekulas (from Tel. *Dude* 'cotton,' and *ekuta* 'to clean') are a class of Musalmans who live chiefly by cotton cleaning, rope and tape-making, and the weaving of coarse fabrics. By the Tamils they are called *Panjaris* or *Panjukottis*, which has the same significance. The Dakhnis call them *Laddaf* and *Nurbash*, which are corruptions of *Naddaf* (a cotton-dresser) and *Nurbaf* (weaver). They attribute their conversion to Baba Fakhruddin, the saint of Penukonda.

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* *Ganja-e-khudrat*, a Hindustani poem composed in 1232 A.H. (1811 A.D.) by Muhammad A'zuddin Khan Bahadur Musthakhim Jang Nami of the Carnatic family, and published by Firdousi Saheb, Madras.

Syed Fakhruddin* was originally king of Seistan in Persia and was famous in his time for piety and justice. Being of a religious turn of mind, he came under the influence of the ascetic ideal then in the ascendant. Abdicating the kingdom in favour of his brother, he became a fakir and set out on a pilgrimage to Arabia where, after visiting the holy shrines of Mecca and Medina, he spent one full year in prayer and devotion. One night the Prophet came to him in a dream, and ordered him to proceed to the Dekhan, where he would meet a preceptor who would show him the better way. Baba Fakhruddin accordingly wended his way to Southern India, where he came across Nathad Vali at Trichinopoly. Prior to his admission to discipleship, the Vali ordered him on a mission to Ceylon. The Baba, as in duty bound, betook himself to the island and went through the prescribed ordeal with success. Returning to Trichinopoly twelve years after he had left it, he was admitted to the holy order of Fakirs founded by the Vali and was even favoured with his *khilafat* (viceregency). At the same time as tradition has it, the teacher presented him with a *miswak*, † and bade him proceed with a band of 200 *fakirs* on a proselytising mission. No destination was fixed, but he was enjoined to travel about in the day planting his *miswak* wherever he halted for the night and to regard the place where it sprouted in the morning as his permanent abode. This happened at Penukonda while he was stopping in the vicinity of a Hindu temple. Whether the incident be true or not, it is certain that Baba Fakhruddin decided to stay at Penukonda. Hari Rai, the local chieftain, was a bigot; and being averse to the idea of the vile cow-eaters settling in his territory, adopted various means to oust

* The account is taken from a manuscript in Hindustani verse composed by Hyder Mastan Husaini of Penukonda in 1247 A.H. (1825 A.D.) now in possession of Syed Shah Abdul Husain Suhrawardy, *Sujjada-i. Nashin* of *Penukonda*. The story is also recorded in *Khissa-e'-Nathad Vali* composed in 1217 A. H. (1796 A. D. by Mir Taher Ali and published by the Nizamul Muthabiah Press, Madras.

Dr. Thurston gives in his '*Castes and Tribes*' an account of the saint furnished by Khaja Akbar Husain Saheb, which fixes 564 A.H. as the date of the saint's birth. But this is evidently a mistake, as according to all accounts the Baba was a disciple of Nathad Vali, the date of whose death is inscribed on his tomb at Trichinopoly as 417 A. H. The Penukonda Manuscript fixes the date of death as 694 A.H., which is for the same reason incorrect.

† The *miswak* is a piece of the root of the *pilu* tree (*Salvadora persica*) used by Musalmans, especially *fakirs*, for cleaning the teeth.

them. But force and treachery alike did not succeed with the *fakirs*. Impressed with their remarkable powers of healing and endurance, the chief eventually became a Musalman and built a mosque where once was a Hindu temple.* This event had its effect on the people around, large numbers of whom became the Baba's followers. In course of time, by the practice of gentle arts, more Hindus were won over to the Islamic faith. The descendants of these converts are the Dudekulas, who even to this day worship Fakhruddin as their patron saint, and venerate a host of saints besides. They very much resemble the natives in appearance and still retain most of their characteristics.

Pu-Islam.—Though there is no elaborate missionary agency among the Musalmans of the Western Coast, the Mappillas as a rule carry on proselytising work within the sphere of their influence. This is facilitated by the servile state of the lower castes, especially the Cherumas and the Nayadis, and the degrading treatment generally accorded to them which have made them regard admission to Islam as a blessing. There is besides a time-honoured custom among the Mukkuvan fisherman of the Malabar Coast according to which one male child at least from every family should become Musalman.† These converts are known by the general name of Putiya Islam (New Islam). With most of their relations still Hindu, the Pu-islam cannot easily divorce themselves from their old habits and customs. The practice still obtains of Mukkuvan females who cannot live in their homes during their periods occupying the house of their Musalman brethren, which shows that both the people live on very close terms.‡ Most Pu-islams follow the occupation of fishing.

Judging from the accounts current of the doings of famous saints § among them, the Marakkayars too have made many converts from the various classes of Hindu society. These are known as 'Pulukkais' and form for all social purposes a separate caste.

[*To be continued.*]

* *Imperial Gazeteer of India*, Provincial Series. Madras, Vol. I., p. 494.

† Dr. Thurston states that it is the Mukkuvan child born on a Friday that becomes Musalman.

‡ *Census Report*, 1891, p. 295.

§ Shaikh Sathakhathulla, Shaikh Abdul Khader bin Sulaiman and Omer Valiulla (Labbaippa).

THE USE AND ABUSE OF THE PAST.

How should we utilise the past in the present? This is one of the most alive of all present day questions. Various are the answers given to it. They may however be roughly grouped into two classes. Two great Indian patriots who have just passed away strikingly represent these two classes. I refer to Mr. Raghunatha Rao and Mr. Malabari. As Mr. Srinivasa Sastri said a short time ago at a public meeting in Madras: "Mr. Raghunatha Rao had always taken his stand upon the ancient Sastras of the land. Mr. Malabari had no great admiration for the Sastras and took his stand on entirely different ground." Again at the same meeting the Hon'ble Mr. Sankara Nair referred to these two classes in his speech and said of the former "The old conservative Pundit class believed that the Hindu religion and faith as they conceived it prescribed a certain course of life. They went no further and wished to go no further and looked no further."

We see these two classes in the North represented by two religious movements. "The Arya Samaj" taking its stand upon the ancient Sastras and opposing anything which it believes not sanctioned by these; and the "Brahmo Samaj" basing its teaching and practice upon what it conceives to be the truth without any question as to its inclusion in the Sastras. Thus in both religion and social reform we see these two tendencies, these two attitudes to the past, practically dominating the character and teaching of all religious and social movements. If one is asked which of these attitudes has the greatest influence in India in reference to religious and social reform at the present day, it must be acknowledged that the party which looks to the past for sanctions for the present is in the majority. Every social reform, however useful and pressing, has to be preceded by a great array of sacred texts supposed to commend it. I want first of all to look at this question as unfolded by a scientific study of nature. What part does the past play in nature itself? The answer to this question should help us to find a key to the problem before us.

The dominating conception in the modern scientific study of nature is that of organic evolution. One of the most impor-

tant factors in this conception is that of natural selection, or "the preservation of favoured races by a natural selective process in the struggle for life." In natural selection there are two main factors, heredity and variation. Heredity is the genetic relation between parent and child, between one generation and the next. Variation is the regular occurrence of an orderly series of changes in successive generations. Thus there are two complemental facts in nature's process of evolution: first, "That like tends to beget like;" and, second, "That every new creature has in some way an individuality of its own."

The history of the development of the horse from its progenitors will illustrate these truths. The first animal of any similarity seems to have had five toes on each foot and a large part of the sole on the ground. Then we come to what is probably the real ancestor of the horse, which has been found in North America. It was a little animal about eleven inches high. The number of toes in front has become four and there are three behind. The foot is strengthened by the bones of the carpus interlocking—all this making for greater speed. These horse-like animals seem to have developed along the shores of the North American lakes where there existed sedgy meadows which became in time grassy plains. Afterwards, the little toes of the fore-feet became a splint, so that only three toes are left, the side ones touching the ground. The middle toe is the largest and bears most of the weight. The animal seems to have been about the size of a sheep. In this period many streams and lakes began to dry up and so broad meadow lands were produced. This was followed by an animal with three toes on each foot, only one touching the ground, and about thirty-six inches high at the shoulder. This has got the long curved cement-covered teeth of the modern horse. The lengthening crown of the teeth enabled the horse to crop the close grass. The skull too changes in several features. The first three-toed horse became extinct during this period. Then in the next period there emerges the true horse with the single toe. Later, the neck becomes longer and the brain larger. Sometimes even now the splint bone of the cannon bone becomes enlarged and bears a complete toe and so we get the three-toed horse again. Julius Cæsar is said to have ridden such a horse. We can see here

how the horse, coming from the same stock that produced the tapir and rhinoceros, in the process of evolution by gradually improving upon its past in slight variations reached its present position as one of the noblest and most widely distributed of all the animals. We see too how even to-day in some things the horse shows traces of its wild life on the plains. The young foals run with their mothers and do not gorge themselves with milk as calves do. When alarmed horses hold their heads high. They bite very closely when grazing. Shying is a relic of the sudden swerve from suspicious rustlings. The button at the lower end of the splint bone is the link with its many toed ancestors. The animal has gradually progressed with the changing conditions, adapting itself to its new habitat and environment. Even to-day through the agency of man the horse is still on the path of progress, good variations being stimulated and bad ones inhibited.

We can see in this evolution both the influence of the past and the influence of variation. The past has kept the horse herbivorous and made it swift, and so by continuous adaptation it has become supremely useful to man. There is no doubt that domestication was carried on from the earliest times and that it is in its blood. The difficulty of domesticating the zebra is well known. All attempts to do so have failed. Its whole past has been bound up with a free and open life, and it becomes almost an impossibility to change this. Again in the rhinoceros we see what the horse might have remained if it had been content with its past. It would have been useless and cumbersome and would have died out without any to mourn its decease like so many other varieties which could not adapt themselves to conditions.

Let us now take a wider view and glance at some of the great steps in evolution. Perhaps the first great step was the attainment of a body. The simple Protozoa (animalculæ) exhibit animal life in its simplest form without a body. They are just simple cells. They abound in the sea and fresh water and in the soil. Sleeping sickness and malaria are due to certain of these small creatures. Our bodies are formed from cells like them. They are just simple cells and yet they perform all the functions of ordinary animal life without any organs. Some of

them, the Foraminifera, have beautiful shells. The Amœbæ may be seen in water as tiny specks of jelly. The phosphorescence of the ocean is caused by colonies of these little creatures. Some join together in colonies, but each lives its own life and it is only when we come to the Metazoa that we find animals consisting of several cells with a definite body. Here we have a great forward step. We have in the Metazoa the old cell life and cell processes, but some cells have learnt to unite, to cohere together, and to share in a social life; and here begins the ascent to the higher animals. Wonderful as the simple Protozoa are, their life has none of the wonder and power of the more complex organisms, and but for this advance from the past on the part of some of the primitive creatures, all the beauty and greatness of this world of life would have been unborn.

Another great step in evolution was the beginning of brains. Jelly fish and sea anemones have bodies the same all round. There is no right or left, no head end or tail end. This is well suited for the sedentary and easy going life of these creatures living in the sea. Their nervous system is all over the body. There is no co-ordinating nerve centre. Probably certain worms, we are told, first definitely abandoned this primitive symmetry and acquired head ends and sides. It is strange to think of a worm as being ahead of all creation, but it was once. The acquisition of a head end led to the development of a nerve centre in the front when the first impressions were experienced. Says Prof. Thomson: "It is difficult to over-estimate the importance of the establishment of an anterior brain and the consequent evolution of a head." Brains made possible all the wonderful instinctive expressions of behaviour in the higher animals, and the rational conduct of man himself.

Fishes were the first animals to get a jaw; the crocodile the first to get a four-chambered heart. While most of the larger reptiles of primitive times have become extinct, the crocodile still survives, the sign of the upward progress to warm-blooded animals. Birds first adapted themselves to their new environment and became warm-blooded, and so paved the way for man himself.

The climbing perch (பனையேறிக்கொண்டை) is a good example of what a little variation will do for an animal. This fish can

live for some time out of water and can move over the ground; as it has muscular attachments at the bases of the pectoral fins and also a special lung compartment at the back of the gills. Thus, when a tank dries up, it can move on to another and has been known to travel 100 miles in this way. So when other fishes die, this, by reason of what seems to be only a slight variation, not only lives but can propagate its species. "The great variety of the smaller birds owes its origin to the continuous specialisation throughout the ages of new forms of birds adapted to take advantage of every fresh development of the insect tribes as they successively came into existence. As Darwin repeatedly impresses upon us, excessive power of multiplication with ever-present variations leads to the almost instant occupation of every vacant place in the economy of nature, by some creature best fitted to take advantage of it." (Wallace).

"In the earliest ages we see the development of aquatic life in great numbers and of the vegetable kingdom; trees and plants developing everywhere. Animal life was scanty, being confined to centipedes, spiders, and insects. Then in the secondary age comes the development of the reptiles feeding on the luxuriant vegetation and able to live easily in the heavy carbonated atmosphere. Then the reptiles gradually decreased as the mammals increased and as insects grew in numbers birds increased in varied forms. The complete metamorphosis of both plant and animal life in passing from the former to the latter stage is most startling. Such a change was however absolutely essential, not only for the production of the higher mammalia and intellectual man, but also to provide for the infinitely varied needs of man's material, moral, and aesthetic life." (Wallace).

"The essence of the creature is in its creativeness." From these we can realise the tremendous value of variations in the evolution of this wonderful world. The animals that struck out a new line have arrived—arrived at a higher development and greater powers; while those that have clung to the past and guided their life entirely by the past have had either to be content with a lower form of existence or have passed out of existence entirely. Power of adaptation to conditions is the secret of a full life. "Every creature is a bundle of adaptations." "When we take away the adaptations, what have we left?" asks Weis-

mann. At the same time nature insists on the value of the past. The inheritance received from parents is as important as the new variations. The cell life and habits, sense-organs, renewable external-covering—seen in primitive fashion in the snake—muscular jointed appendages, the development of lungs and heart—the spinal cord—all these are part of the inheritance of the higher animals. "Man still bears in his bodily frame the indelible stamp of his lowly origin." "The survival or non-survival of an organism will be determined by the resultant of all these selection processes (i. e., processes of natural selection in variation) and though the exact manner of it be extremely complex it will be the most generally efficient organism which will in the average survive. Its characters will be such as have remained 'useful' throughout its life, such as have adapted the organism to the generality of life-conditions under which it has lived." (Russell). We can also study the relation of the past to the present in the history of various branches of the human race.

Take the story of the rise of England—that one time little nation of barbarians, clad in skins, paddling about in coracles. The Romans brought their culture and civilisation and under its influence we see the beginnings of an indigenous culture. Then the country was overrun by the Angles and Saxons of North Germany, who brought with them a more advanced life. The eager acceptance of Christianity and all that it implied followed this. Then comes the gradual reception of Norman and French culture, the progressive reforms of Government, the rise of the universities, the enrichment and development of literature, the organisation of education, the welcoming of the influences of the Renaissance and Reformation, continual progress in social reform and the improvement of the condition of the people; the evolution to a higher stage of social and political liberty. The invention of the steam-engine, the building of railways, the discovery of the law of gravitation, the application of anæsthetics in surgery, the formulation of the theory of evolution and natural selection—all these great discoveries testify to the keen endeavour of the Briton to find better and fuller modes of existence and to improve on his condition in every way possible.

It is fully recognised that, in matters of social reform and liberal methods of government, England has given the lead to

the world. The cause of England's progress, the foundation of her greatness, is in her capacity to adapt herself to ever new and changing conditions, to take on variation after variation in order to make her life more perfect. Every other nation that has advanced along the path of progress has the same story to tell. The greatness of Germany is due to the systematic way she has set herself to study the conditions of life in all its aspects, that she may be able to use all variations as steps in progress. A comparison of the progressive nations with such unprogressive nations as Spain will show how much the ascent by variation after variation—the continuous adaptation to environment—has meant.

It is interesting to note here that while progress in all these nations has meant capacity to receive and apply new developments of religion and worship it has not meant abandonment of religion. England and Germany, two of the nations in the forefront of progress, are intensely religious, though that religious spirit is ever taking on new forms and new expressions.

When we come to the Eastern world perhaps the most interesting example of this forward march is the sudden rise of Japan. We may briefly summarise this—

In the sixteenth century Japan had some intercourse with Europe and learnt the knowledge of gunpowder, fire-arms, and tobacco, enriched her language by a few foreign words, added a few diseases to her stock and acquired a deep hatred of Christianity. Content with these she shut her door, slammed it in the face of all foreigners, and retired to her own life. For two hundred and thirty years she was a closed country to the outside world. At the same time Japanese were forbidden to leave their own country. The door of Japan was opened by the new western nation across the Pacific. The American squadron anchored off Japan on July 8th, 1853, and the Commodore asked that a proper functionary should receive the President's letter. This was at first refused and he was asked to go to Nagasaki, where alone foreigners could be received. He refused to do this and finally a court official came and took the letter which was delivered to the Emperor. Then the Commodore sailed away and eight months after returned to negotiate a treaty which was duly signed on March 31st, 1854, and which opened two ports to the Americans. Other nations followed and

finally foreigners were permitted to reside in certain selected places. Commercial relations then began and merchants and ambassadors came to Japan. For some years the ruling class in Japan did its best to keep out foreigners; and murders and assassinations were frequent until finally some of the European powers had to send ships of war to get reparation. This opened the eyes of the ruling class and they too began to seek for close intercourse with European nations and endeavoured to learn the secrets of the West. Then suddenly in the year 1868 came the Revolution—one of the most astonishing in the world.

The Shogun, a sort of hereditary Prime Minister, the occupant of which post had been the real ruler of the country for seven hundred years, was persuaded to resign. The Emperor took the reins into his own hands and promised to reform the government on modern lines. The military caste who had been both the Brahmans and Kshatryas of Japan, caught in the enthusiastic tide of patriotism, gave up their pre-eminence, their feudal rights and became private gentlemen, and a decree of equality was proclaimed throughout the Empire.

Then came extraordinary changes. Young men were sent to European countries to learn their system of government and education. Missionaries were welcomed and everywhere the rulers of the people sought to find those things in the Western world which conduced to progress and to a completer and fuller life. Change followed change in every department until Japan has become politically and educationally one of the leading nations of the world. Even in religion, Japan sought for new ideas, and both among high and low Christianity found a willing acceptance. A few months ago the Emperor summoned a conference of all the leading religious teachers in Japan, Christians included, to consider the moral and religious needs of the Empire. Progress has been achieved in Japan by a continuous adaptation to environment. During the last fifty years there has been a progress that has been simply marvellous. How strong are the natural forces of development when they are allowed full play!

H. A. POPLEY.

(*To be continued.*)

NOTES OF THE MONTH.

ONE of the most intensely interesting questions to-day in the Christian Church in India is the unifying of the different sections of the Church. Much has been accomplished, but even the most enthusiastic are compelled to admit that we are but at the beginning of the movement. The difficulties that lie in the way of organic union are so great that the promoters of union havebeen driven to formulate proposals for a federation where organic union seems impracticable. These proposals have been now for some time before the churches, and have been received with a fair measure of support. But even here, the difficulties seem to be hardly less serious; churches whose doctrine and polity closely approximate can federate with such ease that federation seems almost a superfluous step, and in the opinion of some, only hinders the realization of organic unity. But it is manifest that there are churches so far apart in essential features, that even federation is for the moment an unattainable ideal. An article by the Rev. Dr. W. A. Stanton in the *Baptist Missionary Review* contends that the federation proposals of the Jubbulpore conference include one proposal which makes it impossible for certain churches to enter the Federation. The proposal objected to reads as follows:—" The federating churches agree to recognise the validity of each other's ordinances, ministry, membership, and discipline, without thereby committing themselves to approval of particular methods and practices." Dr. Stanton contends that men are asked here to surrender the very things for which they stand; and he appeals for the formation of a Federal Union in which the ecclesiastical basis shall be eliminated. We quote his contention with the desire that the fullest publicity may be given to every view, for it is only through increasing knowledge and friendly and sympathetic discussion, that the great object of union can be attained.

" All Christian bodies in India could unite in a federation the objects of which were, as laid down in the constitution of the Federal Union of China, ' to foster and encourage the sentiment and practice of union, to arrange union effort whenever and wherever possible, and in general through all such effort to hasten the establishment of the Kingdom of God.' Here we are upon common ground. Here is the unifying power of a common task. *Co-operation in the work of the Kingdom*—is not this our great need, and not mere uniformity in church polity? It does not matter how much I differ ecclesiastically from my brother in the Mission across the way, if only as brethren in Christ we join hands in the one great work to which we both have

been called by one Lord and Master. Nor, I conceive, will we long be able to differ very widely when once we have been drawn together in the sweet fellowship of Christian service. When once we begin to work together, we will soon be able to worship together. 'The greatest means,' says one of China's most illustrious missionaries, 'of promoting both the unity and the efficiency of the missionaries is *united prayer and intercession on behalf of the common work.*'

But it may be objected that a federation without an ecclesiastical basis is a very poor sort of an organization and is not worth having. We do not conceive this to be the case. We believe, on the other hand, that this is the true way to the attainment of unity in the Christian Church. It is much easier for us to unite in work than to agree in doctrine. We may be poles apart in our theological beliefs and our ecclesiastical polity, and yet be able to work together in the utmost harmony. Let us then begin here. Let us get together in the work. Let us *federate for the Kingdom of God.* Let us *co-operate to save men.* Big schemes of church union are of little avail. What we need is co-operation and fellowship in the work. Even more, I conceive, than the federation of the Churches of all India, do we need in our mission work the federation and practical co-operation on mission bodies working in the same districts and the same towns. How little of this there is among us! We are ashamed as we think how far apart we are from our brethren. Let us, as mission bodies, get together for prayer, for counsel, for united effort in our common work. In this atmosphere of Christian love and fellowship we will soon come to know each other as brethren and members of one family. Many differences which now separate us will melt away and be lost in the higher unity of the Spirit. What seems quite beyond the range of possibility now, will spring into fruition then. In the life of the Church there must be realized in its members, of whatever name or denomination, first, unity in spirit; then, unity in work; and finally, unity in belief."

IF Mr. Gokhale on his return to India is able to confirm the impressions formed during his stay in South Africa, he will perform an immense imperial service. There is no doubt that the treatment of Indians in South Africa is a sore that rankles in the minds of many patriotic Indians. The story of their suffering may be exaggerated or it may not; but the feeling of bitterness exists, and it stands in the way of that complete unity of feeling which all true lovers of India earnestly desire to see. Certainly Mr. Gokhale has done all that human skill can do to remove the grievance; and it must be admitted there

seems evidence of a desire on the part of the Government of Pretoria to meet him half way. Events will show how far his mission has proved a success. But even should it not realize the hopes which prompted the attempt, there is no doubt that already good has been wrought. A new feeling of kindly consideration and respect has been created, and in that atmosphere much may be accomplished. The *Indian Social Reformer's* summary of Mr. Gokhale's speech at the banquet in Johannesburg will show at once Mr. Gokhale's own attitude, and the feeling created among intelligent and sympathetic men in this country.

"Mr. Gokhale went on to say that he did not mind confessing that, when he had decided some months previously, to visit South Africa that year, he had had no expectation that he would have personally such an extremely pleasant time while there, or that he would be able to carry with him to India, the happiest recollections of his visit. He might even say, he said, that the possibility of his having to go through some of those experiences which usually fell to the lot of his countrymen in the sub-continent, had not only passed through his mind, but he had almost prepared himself that he might possibly be called upon at the Cape to satisfy the Immigration Officer that he was able to write a passage in English to his dictation correctly, or that he might experience special difficulties in railway travelling, or have to take out a special permit before he would be allowed to enter the Transvaal. So far from any of those things having happened to him there, he added, he was travelling in the utmost possible comfort, in a special coach which the Union Government had generously placed at his disposal, and on every side he was receiving nothing but the greatest possible kindness. The European community of South Africa, so far from leaving him severely alone, had given him a welcome which had not only been courteous, but which had a touch of that indefinable something which converts a merely formal courtesy into really cordial kindness."

Mr. Gokhale said that during the time that he had been in the country he had conversation with men of all shades of opinion. He proceeded to take what he called a bird's-eye view of the Indian problem in South Africa in the different aspects in which it presented itself to the different sections of the community. First of all there was the European point of view. The Europeans were a mere handful in the midst of a vast mass of alien population. The position gave rise to difficulties which were grave enough without the complication arising from the presence of a third race, the Indians, which whatever its relations with the dominant race in another part of the Empire, was also an alien race with traditions and institutions different from those of Europeans. There was, in addition, colour prejudice; and

finally there was the question of economic interests. That was the European side of the question. Turning to the Indian side, Mr. Gokhale pointed out that the Indians had originally been brought into the country to help Europeans to develop it. Four-fifths of the number of Indians in South Africa were either ex-indentured people or their descendants, or persons serving their indentures at the moment in Natal. They had been brought into the country by the British Government in the interests of a section of the white population. Mr. Gokhale thought that if the Europeans were assured that there was no fear of their being swamped by Indians, or of the political institutions under which they lived being affected by the influx of Indians, the latter should be assured of the removal of all irritating restrictions. The question of principle as well as that of details will require a fuller discussion than we can accord them in this article. But it is highly gratifying to note the heartiness with which the European population has joined in the welcome to Mr. Gokhale, and our countrymen in South Africa are clearly of the opinion that his visit has been a success."

IT may be that interest in geographical discovery will largely cease with the finding of the North and South Poles, and the mapping out of practically the whole surface of the earth, but it is manifest that our knowledge of what lies under the surface may still be greatly supplemented. Archæologists have recently been stirred by the discoveries made in Mexico by the expedition composed of British, American, and Mexican archæologists. The researches have been carried on among the old ruins of Mexico and Yucatan, where about nineteen miles north-east of Mexico city the explorers uncovered the ancient city of Otumba, which flourished possibly prior to the days of Babylon and Nineveh. Beneath the ruins of this old time civilisation, which yielded many valuable finds, Professor Niven found the clay image of a Chinaman, with the characteristic features of the Chinese countenance and dress. How did that Chinese figure come there? That is the problem that the archæologists have to solve; and if the conclusions at which they have arrived are warranted, the discovery is of the deepest interest to the historian.

"The age of the figure, says Professor Niven is difficult to determine without further data. Circumstances, however, warrant the rough guess that about 5,000 years ago Chinese navigators crossed the Pacific in their primitive junks and discovered America thousands of years before Columbus was born. Settling there, they built a city, and in a grave of one of their number, many years after, a clay image

of the man was buried with him. This great city fell into ruins—perhaps through conquest—but the image lay safe. The ruins of this first city were covered with earth; and there arose through the centuries another splendid and mysterious city. This, too, fell into ruins, and upon it was raised a third metropolis of some forgotten race of men. At last the third city crumbled into dust, but underneath them all the Chinaman's image still lay safe and undisturbed, until a little group of searchers in the cause of science, in this wonderful twentieth century of ours, have brought it to light, and perhaps through it we may now solve the enigma of the New World's beginning."

THE introduction of the Naval Bill into the Canadian Parliament, and the enthusiasm with which it was greeted, marks a very definite and important step in the direction of Imperial unity. The bonds that knit the mother country with her colonies are already close; but the readiness of Canada to take a share in the common defence of the Empire, and to spend money generously, even lavishly, for this great end will draw the bonds of affection and sympathy still closer. England has not forgotten the devotion of her colonies during the South African war, nor the proud share that Canada had in the struggle. If anything were needed to show that Canada remains loyal to the core as she was in those years of trial and strain, it is expressed to the uttermost in the noble response which she has made to Mr. Borden's appeal. It is this feature that affords the deepest satisfaction. It is not the addition of three Dreadnoughts to the fighting strength of the navy, great though the gift is; it is the evidence thereby afforded that the loyalty of Canada is on lip-loyalty, but a profound attachment to the mother country; and her recognition that she is called upon to share in the defence of the Empire.

LITERARY NOTICES AND NOTES.

The Riks, or Primeval Gleams of Light and Life. By T. Paramasiva Iyer, Mysore Government Press, Bangalore, 1911. Price Rs. 4

IN this book, Mr. Paramasivaiyar has tried to read the riddle of the *Vedas*—especially of the earlier ones, as the title of the work implies—in a new and original way. According to him, 'the burden of the Vedic song,' the story of the destruction of Ahi-Vritra by Indra, represents the passing away of the glacial period in the life of this earth through the agency of volcanic eruptions, and the consequent spread of lava; and thus, the *Vedas* are a record describing the way in which the ancient men on, at first, the northern, and then, the southern sides of the Himalayan range survived the dangers of the glacial period. He believes that Indra is a volcano, Rudra atmospheric electricity in the higher regions, Vritra or Ahi a glacier, Maruts are snows, Vishnu a lava lake, and so on through the whole hierarchy of the Vedic deities. He makes out Gayatri to be marsh-gas, Trishtup acetylene, and Jagati ethylene. Soma is bitumen. Armed with this soma, the men of those ancient days, it seems, managed the gods or volcanoes, and directed and controlled the flow of the glacier-destroying, prosperity-showering lava, the Lord of the Old Testament.

'Yagna is the preparation of the earth for the progress of the vegetable, animal, and human life by heating, softening, and melting the hard surface (hard with rock and ice), and the production of the fertile soil and fertilising waters.' And again:—

'The Rishis saw the gods created, fed and strengthened them, and shared their beneficence. They did not see the heavens and earth created. They speculated on their origin in the tenth Mandala, and calculated that the great ranges and the primary valleys were created by Visvakarman; and that the Universal Architect, 'creating from under the waters,' produced them. So too, in the beginning "God created the heavens and the earth" in the Old Testament.'

Curious as the book is, it is, we must confess, unconvincing. Mere assertions take the place of arguments. This new interpretation of the Vedas may be, or may not be, the correct one, who knows? But, more light must be let in—the light of research and reasoning—to prove the theory advanced by the author. Till it is proved, we may safely take it to be a mere opinion to be rejected or accepted according as it is disproved or corroborated by further researches.

Meanwhile, we welcome the book as one that will evoke criticisms of various kinds and stimulate the thoughts of scholars and students alike.

The Truth of Christianity. By Lt.-Col. W. H. Turton, D.S.O., Wells Gardner, Darton and Co., Ltd., 7th edition. Price 5*s.*

THIS volume is an eminently useful addition to the literature of apologetics. The ground that it covers, if somewhat familiar, is extensive and nothing essential to the purpose of the book is omitted. Part I deals with the Revelation of God in nature; Part II with the Divine Revelation in Hebrew religion; Part III with the Revelation of God in Christianity.

The chapters by which we have been most impressed are those on the authenticity of the Gospels. The material, derived from a variety of sources, is ample, well-arranged and the argument is convincing throughout. We could have wished however that rather more space had been allotted to the discussion of prayer in Part III. The discussion though good as far as it goes is hardly adequate.

The author's style is simple and lucid, and the book as a whole is characterised by scholarliness and accuracy of thought.

It is the kind of book to bring intellectual conviction to the open-minded student. We cordially commend this book as calculated to strengthen the defences of the Christian Faith.

The True Religion. By Henry Phipps Denison, B.A., Elliot Stock, London.

THIS book professes to trace the development of what is called the 'True Religion' from the Garden of Eden down to the English Catholic Revival of the 19th century.

The very novelty of the conception lends a certain interest to the book. The author traces the mediation of God's Revelation to men from the beginning until now. It was made first to Adam and the Patriarchs, then to the Children of Israel in the wilderness, to the Judges and the Prophets. It was made in all its fullness through the Eternal Son, subsequently through the Church Fathers, and lastly to the English Catholics of the present time. We could have wished that the author had written in a more tolerant spirit and temper. The book throughout is vitiated by bias and prejudice.

It goes ill with any who disagree with the view of the Church and her doctrines as set forth here. On page 167, e.g. we read of "the blasphemous idea of the Anti-Christ Nestorius", and on the next page of "the blasphemy of the Anti-Christ Sabellius." This rather

strange intolerance is aggravated tenfold, when in chapter 33 the author deals with the Reformation and Protestantism. The "unvarying marks of Protestantism" are "the absence of any authoritative standard of faith and morals"; "the lowering of the standard of spiritual life"; "lowering of the moral standard. It is a simple matter of fact, e.g., that Protestantism is always found on the side of laxity in questions affecting the Marriage Laws." The author brings this rather extraordinary volume to a close with an appeal to stand firm against '"High Church" Philistines' on the one hand and "undenominational Syrians" on the other. We venture to think that Mr. Denison will not do very much to propagate his viewsby the production of such books as this.

Continents. Cités. Hommes. By C. Perry, M.A., D.PHIL. and André Turquet. Macmillan & Co., Price, 2*s.*

THIS newest French reading book and aid to composition is intended for higher forms in schools, and the use of candidates working for public examinations.

There are already in the market many French Readers. These may be classed under two heads; those which are too formal and academic consisting of short extracts from the best classical writers, and these others which are too artistic and occasional, supplying mere clippings from modern French authors.

This present work is intended to take its place midway between these extremes; and is a series of original sketches in French treating of subjects of historical interest. The average school boy feels no attraction for selections from the classics; and the mental fare otherwise provided for him in existing readers does not widen his linguistic range, and never touches upon many subjects which are well known to him in his own language. In their last volume, the authors wrote of man, his dwellings, his life in town and country, his inventions, and his works. In the present book they treat of the different races of mankind, of several famous cities, and of several men of outstanding importance.

We feel sure that this book will meet a felt want in the educational world, and that its wide adoption by Modern Language teachers is certain. May it soon be followed by the next volume, which is intended to inform us about products of commercial value and also give some account of decisive battles in the history of the world. At the end of each section follow adequate notes in French. There are no illustrations in the text.

Lectures et Exercises (Cours Supérieur). Edited by Miss F. M. S. Batchelor. Adam and Charles Black. Price 2*s.*

THIS volume is the fifth in a series intended to cover the whole school course in French. It contains selections from Thiers, Lamartine, Victor Hugo, Daudet, Erckmann-Chatrian, and others illustrating the chief events in the history of France from 1804—1871. In all, there are seventeen selections each of which is employed, deliberately to emphasise the use of grammatical points. For example, the first section treating of the consecration of Napoleon the Great is chosen to exemplify the use of the past participle, and also that of the future tense. At the end of the book are placed a large number of exercises based upon the text, the vocabulary, and the grammar of each section. The whole plan of the work is excellent, and we are certain that, when the teaching from this book is done conscientiously and thoroughly, pupils must progress in their knowledge of the language. The standard set is that of the Senior Local Examinations in England. Pupils trained from this series will be proficient not only in mere grammatical accuracy but also in conversational facility. All foot notes to the pages are in French. There are a number of excellent illustrations which must help in impressing on the mind of the pupil the stirring events about which he has been reading.

A Primer of Indian Botany by P. F. Fyson, B.A., F. L. S. Christian Literature Society, Madras. Re. 1.

This little book consists of those parts of the author's *Botany for India* that seem most suited to the needs of beginners in Secondary Schools. It is intended to be used in classes in practical work with botanical material before them. The whole plan of the work is to be heartily commended, and with proper teaching from this primer the progress of the pupils is assured. The illustrations are excellent and most helpful. This present volume is to a large extent free from the great number of typographical errors which marred the author's previous text-book.

THE DEPRESSED CLASSES. Messrs. G. A. Natesan & Co., Publishers, Madras, have brought out a valuable book entitled *The Depressed Classes, an Inquiry into their Condition and Suggestions for their Uplift.* The book is a collection—comprehensive and representative—of the views of eminent Indians and Anglo-Indians on this very important subject. The lead is given by His Highness the Gaekwar of Baroda. The other contributors to the volume are: Mr. Ambika Charan Muzumdar; Mr. B. De, I.C.S.; Mrs. Annie Besant; Lala Lajpat Rai; The Hon'ble

Mr. Gokhale ; The Hon'ble Mr. T. V. Seshagiri Aiyar ; Mr. Saint Nihal Singh ; Mr. Valentine Chirol ; Rev. C. F. Andrews, M.A., Babu Sarada Charan Mitra ; Pundit Sitanath Tatvabushan ; Mr. P. R. Sundra Aiyer, B.A., B.L. ; Right Rev. The Lord Bishop of Madras ; Rao Bahadur V. M. Mahajani, M.A. ; Hon. Mr. Justice N. G. Chandavarkar ; The Hon. Mr. V. Krishnaswami Iyer ; The Anagarika Dharmapala ; The Hon. Mr. Balakrishna Sahay ; Mr. A. Vasudeva Pai ; Babu Govind Dass ; Mr. N. Ranganatham, B.A., and Mr. G. A. Natesan, B.A.

We cordially echo the wish of the publishers that the publication of this volume may stimulate further interest in the problem of the elevation of the Depressed Classes and that men of all castes and creeds will co-operate together for devising means and measures for the mental, moral, social and material advancement of the fifty millions of people who at present are unfortunately sunk in ignorance and poverty.

The volume is priced at a rupee and is given at the special concession rate of As. 12 to subscribers of the *Indian Review.*

LITERARY NOTES.

THE late Mrs. Ramsay MacDonald was not of interest simply from her participation in the political views and activities of her husband, but from her own vigorous personality, intellectual gifts, and graces of character. Her Life has been written by her sorrowing husband, and published by Hodder and Stoughton (3*s.* 6*d*. net). It presents an intimate—some would say, too intimate—memoir of one whose generous sympathies and unquenchable enthusiasm will command the respect even of her political opponents. As the *Times* reviewer says, " No one need share her opinions in order to recognise the high distinction of her character and the infinite loving kindness of all her social endeavours."

IN the series of *Channels of English Literature* Messrs. Dent have published an account of *English Epic and Heroic Poetry* by Professor Dixon, of Glasgow, which, though not exhaustive, and disputable in some of its findings, contains much matter for the scholar and the student. Of the many departments of English study, that of the epic has been notably enriched of late by works of a historic and comparative type. Besides the present manual, Mr. Chadwick's account of *The Heroic Age* may be cited in this connection.

A NOTABLE addition to the Oxford Translations issued by the Clarendon Press is *The Histories* of Tacitus, by Mr. W. H. Fyfe, whose

scholarly rendering and explanatory notes are warmly commended by the reviewers. In discussing the limitations of Tacitus as a historian, we do not always take sufficient account of the changes made by modern appliances for collecting and recording the news which will one day make history. As the *Times* puts it, "it will be time to complain of Tacitus's account of Bedriacum when we have settled the controversies as to what really happened at Trafalgar and Waterloo."

IN the preparation of his work on the Peninsular War, Professor Oman collected a mass of information, valuable in itself and but little known, but beyond the scope of his history. Much of this he has now published in a volume called *Wellington's Army, 1809—1814*, (which tells us just the things that so often escape attention—how the army was organized and controlled, how it was armed, clothed, and fed. The records of discipline are amazing to our humanitarian age, but it is interesting to notice how little there was of disloyalty or desertion. The importance of the commissariat is shown by the advantage Wellington derived from Talavera onwards, by bringing all his supplies from base, instead of attempting to live on the country like the French commanders.

THE second volume of Mr. Monypenny's great *Life of Benjamin Disraeli*, apart from its general merits, which are considerable, derives its interest chiefly from the story of Disraeli's marriage and his secession from Peel. Few accounts of the requisites of a happy marriage would precisely cover Disraeli's case, yet his marriage was notoriously a happy one. It is to Disraeli's credit that in spite of his conflict with Peel, he writes of his former leader, both in *Coningsby* and in the *Life of Lord George Bentinck*, in a far less depreciatory tone than some in the opposite political camp.

IN the appointment of Sir A. Quiller-Couch to the chair of English Literature, Cambridge University has re-affirmed the principle laid down at the appointment of his predecessor, the late Dr. Verrall, that the occupant of the professorship need not be a specialist in his subject, but that brilliant attainments in other lines are the best recommendation in the eyes of the electors.

Dr. A. W. Verrall was a brilliant classical scholar with a reputation for almost romantic daring in the spheres of textual criticism and interpretation. He will long be remembered for his editions of the *Medea* of Euripides, and the *Agamemnon* of Aeschylus. We cannot doubt that his lectures on English Literature were equally interesting

and suggestive. His too early death will be lamented by all who have at heart the progress of classical scholarship.

His successor Sir A. Quiller-Couch has the advantage of being an Oxford man. He is a member of Trinity College. We could perhaps have wished that he had added distinction in the School of English Language and Literature to his distinguished record in "Litterae Humaniores"; but English Universities are only beginning to grasp the idea that English Literature, like any other great literature, demands long and specialised study in all who would claim to speak ex cathedra upon it.

To Oxford men he has long been known for his brilliant verses in the 'Oxford Magazine'; to the outside world he is perhaps best known as the begetter of the *History of Troy Town*, and many other clever novels written under the pseudonym of "Q."

But his best claim to occupy the chair of English Literature at Cambridge is the *Oxford Book of English Verse*, which is the finest anthology in the language. In editing this work, Sir A. Quiller-Couch has shown that he possesses in the highest degree the critical faculty and the feeling for what is supremely good in literature.

SCIENCE NOTES.

AN interesting account of the present state of the theory and practice of wireless telegraphy was given by Professor J. A. Fleming at the recent meeting of the British Association. After the initial discoveries of Hertz and his followers, the first step of primary importance in the utilisation of electric waves for telegraphy was Marconi's introduction of the antenna, or long, vertical, aerial wire, as a radiator combined with a metal plate above or buried in the earth as a balancing capacity. In this wire high frequency oscillations are set up. At first, this was done by using the wire as one electrode of an air condenser and the earth as the other, but later on by inducing oscillations in the wire by means of the dead-beat or oscillatory discharge in another condenser circuit including a spark gap, coupled to the air-wire circuit. At any one station, the antennae for radiating and absorbing the waves are usually the same and used for these purposes alternately.

INVENTIONS are at present being developed so as to make it possible to use an antenna at the same time for sending and receiving. As the functions are different in the two cases, so are the requirements. In the transmitting antenna, what is required is a certain height and

free or insulated ends. In the receiving antenna, not only height but surface is required. The antenna now used consists of a large number of copper wires, upheld by towers so as to appear like a fan elevated in the air, or bent over like an umbrella. In ships, groups of parallel wires are stretched between the masts and led down to the bow and the stern. At high-power stations the wires are led up vertically for a certain distance and then stretched horizontally for a distance five times greater than the vertical distance. To sustain the wires strong steel lattice towers are required, from one hundred to four hundred feet in height.

IN consequence of the capacity of the antenna with respect to the earth or the counterpoise, the whole system has a natural period of electrical oscillation. Professor Fleming compared it to an elastic steel strip held at the bottom in a vice and loaded at the top, which can be set in vibration by small blows administered to it at the proper rate. The oscillations being excited by the intermittent discharge of a condenser, they are damped or decadent trains of oscillations, separated by intervals of silence. The telephone is used as a receiver and therefore the group frequency, or number of the trains of oscillations, is usually from five hundred to one thousand, as this is the frequency for which the telephone is most sensitive. Each train of oscillations may comprise from thirty to one hundred oscillations having the antenna frequency. Each oscillation or single current occupies a time between one fifty-thousandth of a second and one two-millionth of a second in its complete to and fro cycle.

THE development of wireless telegraphy as a practical method of sending signals to great distances has gone in advance of the theory. There is, for example as yet no satisfactory explanation of the process by which the signals are transmitted for long distances over the earth's surface. Signals can not only be sent across the Atlantic to North America, they have even been received by Marconi in South America from his Clifden station in Ireland at a distance of 6,000 miles. It is generally assumed that this is due to the diffraction of the electromagnetic waves. Dr. J. W. Nicholson in some recent papers in the *Philosophical Magazine* shows that it is improbable that diffraction can explain the effects unassisted by reflection from an ionised layer in the upper atmosphere, or by some other cause. It has also been suggested that the waves used in radio-telegraphy resemble electric waves on wires or are surface waves. These waves may not be separated sharply from the space waves, being, in fact, a particular distribution

of the moving electrostatic field near the common surface of the air and earth and accompanying electric currents in the earth.

ANOTHER question still under discussion is the theory of directive antennae. In 1906 Marconi pointed out the special qualities of an antenna consisting of a long wire arranged so that part is vertical, but the greater part horizontal. Radiation takes place most energetically in the opposite direction to that in which the free end of the horizontal wire points. It follows from the law of exchanges that a bent antenna which radiates unequally absorbs unequally in different azimuths. Experiments have recently been made by Dr. Kiebitz with antennae wires carried on insulators placed in ditches about one metre deep. The ends of the wires were earthed through condensers and the receiving appliance was at the centre. By such antennae properly oriented he found he could receive signals from all the principal radio-telegraphic stations in England, France and America. These experiments show that an elevated antenna is not necessary for the reception of signals. For long-distance transmission, however, an elevated aerial wire or one raised above the earth is requisite. Professor Fleming compared the function of the sending antenna to that of a gas-mantle, *viz.*, to transform into radiation of the desired wave-length as large a fraction as possible of the energy supplied and pointed out how much need there was for improvement in this direction.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE November number opens with an article on 'The Crisis in Turkey' by Sir Edwin Pears. The article was written just before the outbreak of war; and its object is to explain the causes which led to the preparations for war which were going on at that time.

Among these causes an all-sufficient one is to be found in the condition of Macedonia—the widespread disorder, the want of security and the hopelessness of improvement. The misgovernment of Macedonia, Sir Edwin remarks, is nothing new. Attention was called to it at the Congress of Berlin in 1878, when an International Commission was formed which was to take in hand the organisation of Eastern Roumelia. This Commission drew up an elaborate scheme for the government of Macedonia, but no effort was made by Turkey to carry the scheme into effect, and all the old abuses continued. The powers

were compelled to interfere again; and as a result of their combined efforts a system of gendarmery was adopted and certain other reforms were set on foot. But all efforts for the benefit of the people were thwarted by Abdul Hamid. Meanwhile the states in the neighbourhood of Macedonia, having been freed from the tyranny of Turkey, were making great progress, which emphasised the intolerable condition of the subjects of the Sultan. When the Revolution of July 1908 occurred, Macedonia was still in a condition of anarchy; but the people hoped that better days were about to dawn for them. Unfortunately, Sir Edwin Pears says, the Young Turks were absolutely without experience, and had to employ men who knew only Hamidian methods of Government. As a result they blundered seriously from the first, and their most serious blunder was the attempt to Turkify all the races of the Empire. The attempt was of course an utter failure. Popular opinion in Europe had urged that Young Turkey should be given a chance of setting matters right in Macedonia without interference from the outside; but it soon became evident that the confidence of the Powers was misplaced. It is true, that several valuable reforms must be credited to the young Turks, but against these must be set their serious blunders, and first among these their miserable treatment of the Albanians and of the Christians in Macedonia. Thus it came about that four years after the Revolution the condition of Macedonia was worse than it had been in the time of Abdul Hamid. A year ago it was recognised that something must be done to take away the reproaches of Western Europe and to silence the complaints of the Balkan States. A Commission was formed and went honestly to work. But it was too late, for neither the people of Macedonia nor the Balkan States believed in the possibility of reforms under the Porte. The Balkan States had been forced to the conclusion that the time had come when an end must be made, if possible, of the unsatisfactory state of affairs in Macedonia, and believing this they resolved to take common action.

As regards Turkey's refusal to carry out the reforms in Macedonia for which the Powers have pressed continuously for thirty years, Sir Edwin Pears gives the following explanation. The mass of the Moslem Turks, he says, are grossly ignorant. They know nothing of foreign countries and their civilisation, and they know very little of their own religion. There are exceptions, but they are few; and their influence does not extend far. The mass of the Moslem people, being very ignorant, are very intolerant, and regard every attempt at reform as directed against their religion, and every suggestion of reform by foreign Powers as in the nature of a crusade. It is the simple truth, he says,

that every reform for the benefit of the non-Moslem subjects of Turkey has been obtained only upon the pressure of Europe. Unfortunately the pressure of Europe has not been applied so powerfully or continously as it ought to have been.

This is emphasised in Dr. Dillon's article on *Foreign Affairs*, which is mostly taken up with affairs in Turkey. As soon as the Balkan States, followed by Turkey, began to mobilise, the Powers realised that war must ensue unless they intervened. But they were in a difficulty. They could not take sides with Turkey against the Balkan nations which they had created; and they had to admit the right of the Macedonians and their protectors to protest against the injustice of the Turkish Government, though in these protests they discerned condemnations of their own connivance with Turkey. On the other hand they felt unable to champion the cause of the Balkan peoples, because the upshot of their action might be to banish the Turks from Europe and to bring about a European war. "So," Dr. Dillon remarks, "they waited, watched, and did almost nothing." European diplomacy, he says, illustrates how not to do things.

Dr. Dillon discusses at some length the positions of Russia and Austria in relation to possibilities in Turkey. To each other, these nations appear as schemers to be watched and distrusted. This is not what they are, Dr. Dillon says. Both the Tsar and the Emperor are sincerely anxious for the maintenance of peace, and their foreign Ministers are working assiduously for peace. The disturbing element is that the two nations cannot look at a possible division of the Balkan Peninsula from the same point of view. Austria, bent on consolidating the position of her government, would allow the eastern part of the Peninsula to be amenable to Russian influence if she were allowed to be paramount in the West; but Russia as the Protectress of the Balkan Slavs would regard this as a very unsatisfactory arrangement. Austria has always discountenanced the idea of a Balkan Federation, which would be welcome to Russia. As to the question of the Federation of the Balkan nations, Dr. Dillon expresses the belief that such a Federation is an impossibility. The Balkan peoples can never become a homogeneous political community, in the sense in which Italy or France is homogeneous.

Dr. Dillon is of opinion that the allies are not fighting merely for reforms, and that though the Powers have declared that no territorial changes will ensue as a result of the war, they will have to adjust their policy to the circumstances that obtain when they resolve to intervene.

Sir Max Waechter discusses the possibility of *The Federation of*

Europe. It is generally admitted, he says, that the present condition of Europe is highly unsatisfactory. To any close observer it must be evident that Europe, as a whole, is gradually losing its position in the world; and that, unless the European nations can pull themselves together and abandon the vicious system which now handicaps them in the economic rivalry of nations, they will in course of time be displaced by other nations. The cause of this unsatisfactory state of matters is to be found, he believes, in the jealousy and mistrust existing between the nations of Europe and the consequent enormous expenditure on armaments. In the affairs of every nation, he contends, the economic question is of paramount importance; and one serious economic result of the heavy taxation to which European nations have to submit is that European industry is placed at a considerable disadvantage in competing with that of other nations, notably the United States of America. The remedy proposed is a political federation of the European States, on the understanding that the independence of the several States should be maintained to the fullest possible extent. Some sacrifice would have to be made by each State; but in the opinion of Sir Max Waechter all that is really required can be reduced to two points: (1) that the Foreign Office should always, and the Military and Naval Commands in time of war, be under one control—most probably in the hands of a permanent Conference of the Great Powers; (2) that there should be for the whole of Europe one tariff, and throughout Europe Free Trade or conditions approximating as nearly as possible to Free Trade.

He points out the advantages that would accrue to Europe if his proposals were carried out, and examines some of the objections that have been raised. To those who object to federation on the ground that it would be hostile to the United States of America he replies that nothing could be farther from his mind. Europe would only be following the example set by the United States; and the federation of Europe, he maintains, should be followed by the closest possible alliance with them. The federation of Europe, Sir Max Waechter believes, is both a necessity and a possibility, and something that is bound to come. He appeals for help to those who think as he does, for the task of enlightening the peoples of Europe, he says, is beyond the power of one man.

THE shortcomings of the Great Powers of Europe in their dealings with nations in the affairs of which they profess to take an active interest are emphasised in an article on '*The Present Situation in Persia*, by Professor E. G. Browne. The present deplorable condition of Persia, Professor Browne contends, is largely due to the selfish policy of

Russia, and the failure of the other Powers, more particularly Britain, to hold her to her obligations. Until the middle of July of last year, Persia was in a fair way to achieve her regeneration, but she was thwarted by a whole series of increasingly brutal interventions on the part of Russia, supported by Great Britain. The atrocities described by Professor Browne as having been committed by Russian agents or their tools are certainly of a very brutal description; and if the responsibility of Russia and Britain in the matter is at all what he makes it out to be, they have undoubtedly reason to be ashamed of the part they have played. Professor Browne is specially severe on Sir Edward Grey, who, he says, is obsessed by his ideas as to the Balance of Power in Europe and the "German Peril."

THE two volumes of letters of George Meredith which have been published by his son form the theme of an interesting article by Mrs. Sturge-Gretton. These volumes do not give us a continuous narrative of the events of Meredith's life, nor a complete picture of his splendid personality. In a literary sense, she says, Meredith was not a letter-writer. The flowering of his life is in his published works, and artistically the letters give us little more than the ground in which the novels and poems were fostered. Nevertheless, the two volumes are of great interest. Of the letters now published she regards those to Captain, later Admiral, Maxse, as the most satisfactory series. The early letters to Maxse, who was the original of Beauchamp, are the more valuable as most of Meredith's letters to the friends of his youth are missing.

One thing that the *Letters* make very clear, Mrs. Sturge-Gretton says, is that violences—violations almost—of expression were natural to Meredith. These occur, at points where affectation is out of the question, and where to most men of sensitiveness in the least comparable to his, they would have been impossible. These points are at the heart of his life. The *Letters* also throw much light on Meredith's aims and ideals and his struggles in realising them; and they testify to "the rare delicacy and intensity of his family relationships," as well as to the sanity of his judgment in matters political.

MR. PHILIP MORRELL urges the need for a Parliamentary Committee on the lines of the recently formed Estimates Committee, for the purpose of restoring to the House of Commons the control which it ought to have over foreign affairs, but which in recent years it has increasingly failed to exercise. In this sphere he says, democracy has failed to make its influence felt, with the result that wars between

nations may be entered on without the peoples interested having any real voice in the matter. The main advantage claimed by Mr. Morrell for the appointment of such a committee as he proposes would be not merely that questions of foreign policy would be treated systematically and in detail, but that they would be discussed at a time when discussion might still be of some use.

MR. P. W. WILSON contributes an article on *The Brotherhood Movement,* in connexion with which, he says, more than half a million men meet every Sunday. He claims for the Brotherhoods that they have united men of the most diverse religious beliefs on the common ground of social service, and that to-day they are the most important of all rescuing agencies. The immediate need of the movement is education and leadership. To supply this need he proposes that to every Brotherhood there should be attached an adult school in which there should be strenuous study and free discussion. Mr. Wilson claims that Brotherhood is of great value to the State, and he believes that being a true manifestation of the Christian impulse they must become world-wide in the scope of their efforts.

MR. O. LOCKER LAMPSON writes in appreciative terms of the late Lord Wolverhampton, better known as Sir Henry Fowler. Two qualities were pre-eminently manifest in him. These were caution and common sense. Added to these was a natural capacity for clear exposition which early training had quickened. Sir Henry Fowler was thus a doughty antagonist in worldy warfare. He combined a cautious courage, Mr. Locker Lampson says, a sane simplicity, and a commandingly clear intelligence such as we shall not soon see united in one man again.

DR. MAX OHNEFALSCH-RICHTER contributes the first part of an article on *The Civilisation of Cyprus in Prehistoric Times.* Amongst other things he claims for Cyprus, the copper island, that it is the starting point of the Copper Age of the Aegean. Mr. Gerald Cumberland deals with the relationship between music and life, with particular reference to modern programme music and the part played by Richard Strauss in the development of this kind of music. Dr. Richard Maclaurin discusses the question of Trusts as it presents itself in America; and Mr. J. H. Whitehouse deals with certain points in the White Slave Traffic Bill. Apropos of the hundredth anniversary of the publication of Grimms' *Fairy Tales,* Miss Constance Spender contributes an article on this famous work and its authors. The Literary supplement includes, besides the usual reviews of books, a short article on 'All Saints and All Souls.'

NINETEENTH CENTURY.

IN the November number of the *Nineteenth Century*, Mr. Wadham Peacock, formerly Private Secretary to His Britannic Majesty's *Chargé d' Affaires* in Montenegro, has a most interesting article on the rise and development of that little state, and the ideals which have guided its rulers.

To London and Paris, says Mr. Peacock. the Near East is a land even less known than Central Africa or China, though it lies within a few hours' railway journey from them. The people of the Balkan States live in a world as remote from our own as the heroes of the *Arabian Nights*. Only the Turk is real; and even he plays the part of the evil Jinn or malignant spirit, who oppresses the good Christians with an arsenal of weapons at his girdle. The slaughter of Christians and Turks in the Balkans means no more to us than the slaughter of an equal number of Chinese; indeed it scarcely impresses us as much, since we have more capital at stake in the Flowery Land.

The Balkan Peninsula—a land of barren mountains and fertile plains—resembles Belgium in having been for centuries a battle-ground of nations. During the Völkerwanderung, when the Barbarians were taking possession of the Roman Empire, this borderland between East and West was the cockpit of nations; the more so "because the Turks, its latest conquerors, are essentially a nomad race, who have never absorbed the peoples they subdued, and have been beaten in the arts and crafts of the townsman and the trader by the subject races, and consequently are merely strayers and tent-dwellers in the land. Since Suleiman II was checked before Vienna, the tide of Turkish victory has been on the ebb. The ambitions of the states which were once part of the Ottoman Empire have been a cause of European unrest for over a hundred years."

Even before the fall of Constantinople in 1453, the Serbs and the Bulgars had carved fugitive empires out of the decadent empire of the Eastern Cæsars. Both nations are now clamouring for the restoration of their ancient Czardoms; but from an historical point of view the successors of the ancient Emperors at Byzantium are the Greeks, who have preserved the language, literature and traditions of New Rome.

Of the nations now competing for the vacant Hegemony of the Balkans, the Roumanians may be dismissed at once. They lie on the wrong side of the Danube, and have no pretensions to rule at Constantinople. Greece is ruled by a foreign sovereign, but the rule of Baldwin and the Latins at Constantinople in the 13th century offers a good precedent. The Bulgarians have also had to resort to

Western rulers to gain their independence; for few of their own native nobility survived the Turkish domination. The Bulgarians have no claim to rule at Constantinople; and the Bulgaria which they have now obtained is an ample reconstruction of the unsteady dominion of the Bulgarian Czars.

This leaves us, says Mr. Peacock, the Serbs, who have far more reason to make the return of the Czardom of Dushan and Lazar a national aspiration. It was this ideal which inspired the revolt of Karageorge and the battle of Kossavo, 1389. The Serb looks back to the golden age when the Serbian Czardom was the paramount power among the Slavs of the South. But there are two claimants for the Serbian succession, with very different qualifications. After Kossavo, most of the great land-owning families of Servia became Mahommedan, and became the mainstay of the Turkish supremacy in Europe. This was the reason why, when the Servians rose in 1804, they chose, as their leader, George Petrovich, or Karageorge ('The Strangler'), the son of a peasant. The present King of Servia is the grandson of Karageorge. The Obrenovich dynasty, which came to an end with the murder of Alexander, was founded by another peasant, Milsoh Obrenovich, who had Karageorge assassinated in 1817. This led to the feud which ended in the tragedy of 1903. The other branch of the Serbs, the Montenegrins, has dynastically a much better claim. Nicolas of Montenegro belongs to a family which has ruled this little country in freedom from the Turkish yoke for two hundred years. Like other Balkan Sovereigns, the ruler of Montenegro has his ambition. In conversation with Mr. Peacock, Nicolas has openly expressed his hope of seeing his borders enlarged to include Old Serbia and modern Albania. To this end he has worked against great odds to bring his kingdom into line with other European states; and by a series of marriages, of which the most important was the alliance with Italy, he has brought his family and people to occupy an important position in the public view.

Towards the close of the Middle Ages, Montenegro was ruled by the Servian hero, Stefan Dushan. Montenegro had no part in the terrible defeat of the Serbs at Kossavo. After that battle, Montenegro became a retreat for the shattered remnants of the Serbian army and for all who wished to escape the Turkish rule. For about one hundred years Montenegro struggled successfully against the Turks and Venetians under the leadership of the House of Crnogovich, which finally surrendered the throne to the Prince-Bishop of Montenegro in 1516.

This rule lasted until 1696, when a young monk, Danilo Herakovich, was elected ruler; and from him the present king is descended.

Mr. Peacock gives a very careful account of the wonderful skill, patience and diplomacy with which Nicolas has built up his kingdom. In spite of opposition from Austria, he has got his principality recognised as a kingdom. His present ambition is not to reign at Constantinople, but to make a Serbian Empire with its capital at Scutari—the old Czarigrad. This empire would include Servia, Bosnia, Old Serbia, and a part of Macedonia. The East of the Balkan Peninsula would remain in the hands of the Bulgarians ; Montenegro and Servia would unite. Greece would, of course, remain in the South. The Albanians and Constantinople are problems which Nicolas hardly proposes to solve. It is a wonderful dream ; but less likely things have happened, and the day of the Slavs in the Balkans seems to have at last arrived.

FORTNIGHTLY REVIEW.

THE first article in the *Fortnightly Review* is by Sydney Low and is named "*Towards an Imperial Foreign Policy.*" It is an article of remarkable interest; but does not lend itself to a brief summary, as it deals in concise fashion with a most complex and perplexing subject. Mr. Low can find in the history of the foundation of the British Empire no consistency or settled design, for the Empire has been built up not by "philosophic historians" but by "practical persons concerned with practical issues." And yet these practical persons have not always been able to keep steadily in view "the two great British interests of maritime predominance and overseas commerce." "Sentiment and passion, personal and party motives, historical accidents, political or juridical fictions, have constantly involved us in engagements and undertakings from which we derived, and could derive, no real benefit." In their desire to make the Empire secure and prosperous, British statesmen, being men inclined to take "short views," have from time to time had their preparations for the development of the Empire modified if not determined by the plans of whatever rival nation seemed to be growing formidable—France, Spain, Holland, France (for a second period), Russia, Germany. No doubt it was a sound instinct which bade us seek out our most formidable rival or potential aggressor and become the friend of his enemies. But in the earlier portion of the modern period we were often affected by dynastic interest and traditions, and in the later by mere prejudice and passion and by the idea that we ought, somehow or other, to prevent anybody else from becoming very strong or very big."

Mr. Low thinks Lord Salisbury was right in trying to keep out of "the circle of continental friendships and enmities where great armies

count more than great fleets;" and he finds in this desire of his an explanation, if not an excuse, of his ceding Heligoland to Germany in 1890—perhaps the worst bargain ever made by any one with pretensions to the name of "Statesman." It follows that Mr. Low views with alarm the intimacy of our alliance with France and Russia, since through this alliance we may be drawn into a great European War—"an enterprise for which we are not prepared, which we do not understand, and which we are not so organised as to prosecute with success." A further danger of alliance with France and Russia is that Britain can no longer claim or afford to be the champion of international righteousness. "The sword of Britain cannot flash from its sheath whenever some treaty is broken, or some aggression of the stronger upon the weaker arranged." Mr. Low thinks that the outer Empire, including India, views with perplexity our European alliances, and would prefer that we had not even a "sleeping partnership" with France or Russia or any other European nation.

Mr. Low seems right in thinking that what Great Britain needs is closer alliance with the States and dominions that make up the somewhat loosely federated British Empire, for "in the future when we fight we must fight as an Empire or not at all." And he seems also right in thinking that when the Imperial forces are "organised to the highest point of systematic efficiency, we can manage without *Ententes* or special understandings with anybody, and we can be friends with everybody who will be friendly to us."

Probably what has been influencing those in Canada and India and Malaysia, who have wished to give *Dreadnoughts* to the British Navy, has been the belief that the supreme interest of the whole Empire is "to have a Navy which will be equal to any probable combination against us;" but to have such a Navy, we must keep clear of European alliances and develop the resources of the Empire.

It is to be hoped that Mr. Low will not plead in vain for the formation of an Imperial Committee on Foreign Affairs; and we trust it is no idle dream to look forward to the time when on such an Imperial Council India will have an honourable place.

THERE is an interesting account of George Meredith's hospitable and lordly grandfather and his gentle mother in the article on *Meredith's Childhood.* Being an only child, associating with older people, George Meredith was precocious and somewhat contemptuous of juveniles of his own age; and his mother (who died when he was only six years old) spoiled him a little. She was a refined and sensitive lady; and no doubt sympathised with her boy's dread of ghosts and fear of the dark, as

well as his love of beautiful toys, and picture books, and good clothes. George Meredith's early years were spent at Portsmouth, "in the very heart and whirl of English maritime life." He lived not far from a notorious music-hall, and in the neighbourhood of all kinds of excitement—murders, tavern-brawls and the like, in which the rough soldiers of those days found delectation. For such rude pleasures, the boy Meredith did not care; but he was even at 11 years of age greatly interested in horse-racing. He was never sufficiently young to care for marbles, rounders, prisoner's base, and other school-boy games ; and so he earned the name of "Gentleman Georgy." George Meredith in 1841 went to a boarding school in England and afterwards to Germany. His father had fallen into impecuniosity ; but George Meredith had some money of his own, inherited from his mother. His father was not a "muddler and a fool" as Meredith is reported to have said. The truth is Meredith did not understand his father, who was described by a friend as "a perfect gentleman and not in the least like a tailor," "which latter statement, in view of the fact that he never wanted to be one, is hardly surprising." George Meredith had no reason to be ashamed of his father or his old home at Portsmouth.

COLLEGE NOTES.

THE death of Rai Bahadur V. Venkayya, Epigraphist to the Government of India, at his residence in Mambalam, Saidapet, last month closes the earthly career of a former student of the College, who without entering any of the more popular and lucrative walks of life was yet able to achieve distinction of a rare kind by just following the indications of his talents and aptitudes. Mr. Venkayya came to this College in 1881 from the Chittoor Zillah High School, bringing with him a reputation for industry and intelligence, which he maintained here among students, some of whom were of the brightest, hailing from all parts of the Presidency : for those were days when the College had already begun to attract the best budding intellects of Southern India. He graduated in 1885. Though his optional subject was Physical Science, he studied History (which in those days was part of the general curriculum) with most interest. He was teacher for some time in the Free Church Mission School at Conjeeveram where his work was marked by a conscientious thoroughness which was not confined however to the school room. No educated Hindu possessing an eager

and curious mind can live for any length of time in Conjeeveram without conceiving an ambition to piece together the fragments of historical record scattered in and around the city, once a capital of the Chola Kings. It is no wonder that Mr. Venkayya with his mind trained in scientific method and his intellectual interests centred in historical fact should have attracted the notice of Dr. E. Hultzsch who had just then been appointed Epigraphist to the Government of Madras and was on the look out for a young Indian scholar well versed in the Vernaculars and possessing a capacity for patient labour so essential for fruitful work in the dark mines of Indian historical reseaich. While employed as assistant to Dr. Hultzsch in 1889, Mr. Venkayya took the M.A. Degree in History and Political Economy. This Magazine had the honour of giving publicity to some of the earliest productions of Mr. Venkayya as Archæologist and Oriental scholar. Of his career and achievement in this line, we take the following estimate from the *Madras Mail* :—"Under Dr. Hultzsch, he proved an apt and enthusiastic pupil, and became a valuable co-adjutor to the latter in his task of reconstruction of the early history of Southern India with the help of the ancient lithic records. When Dr. Hultzsch retired, over ten years ago, Mr. Venkayya was selected to succeed him. His contributions to Indian historical literature bore the stamp of ripe scholarship, representing years of patient research and critical study in a field which offered an abundance of materials to so enthusiastic and devoted a student. His reports on Epigraphy have been models of original research and have won for him a great reputation among Orientalists in Europe and elsewhere. In appreciation of his work in this Presidency, the Government of India selected him for the post of Imperial Epigraphist in succession to Dr. Sten Konow. To the discharge of the duties of his new office he brought his characteristic zeal and thoroughness, which were striking features of all his work. As Government Epigraphist he was in editorial charge of the *Epigraphia Indica*, of which he issued nearly half a dozen quarterly numbers. By his death the Indian community has sustained a serious loss, but the loss to epigraphy and to Indian history is almost irreparable.

WE published in the July issue an appeal from the Committee formed in Scotland, with Sir Andrew Fraser as the Convener, for celebrating Dr. Miller's Ministerial Jubilee. In Madras the admirers and students of Dr. Miller with Sir Justice Benson and Justice P. R. Sundara Aiyar have formed themselves into a Committee and issued the following appeal. We feel sure that former Students of the College in particular and the Indian public of the Presidency in general will

give the appeal a generous response and enable the Committee to accomplish their undertaking.

MADRAS,
12*th October*, 1912.

Sir,

A letter has been received by some of Dr. Miller's friends in South India from Sir Andrew Fraser, the Convener of the Committee that has been appointed in Scotland to arrange for the celebration of Dr. Miller's Jubilee. It is proposed to have Dr. Miller's portrait painted for presentation to the General Assembly of the United Free Church of Scotland, and it is suggested that Dr. Miller's friends in Madras might desire to have a replica of this portrait for presentation to the University of Madras. The cost of the replica is estimated at Rs. 6,000. It has been found that there is a general desire among Dr. Miller's old students to secure the replica for Madras. The sum of Rs. 2,000 has already been promised. We are, therefore, sending this appeal to you in the hope that you will take advantage of this opportunity to commemorate Dr. Miller's Jubilee. Subscriptions should be sent without delay to Mr. T. Ramakrishna Pillai, Thottakadu House, Madras, N. C.

We beg to remain, &c.,

R. S. BENSON. P. R. SUNDARAYYAR.
G. PITTENDRIGH. P. T. THARYAN.
J. L. ROSARIO. T. RAMAKRISHNA PILLAI.

The following subscriptions have been promised up to 2nd December:—

	Rs.
Hon. Mr. P. R. Sundara Iyer	350
Hon. Mr. J. L. Rosario	100
Hon. Mr. L. A. Govindaraghava Iyer	100
Mr. T. Ramakrishna Pillai	100
Mr. K. Balarama Iyer	100
Mr. H. V. Nunjundiah	100
Mr. Ahmed Hussain	100
Mr. K. Chandy	100
Dr. T. E. Punnen	100
Hon. Mr. P. S. Sivasawmy Iyer	100
Mr. W. L. Venkataramayya	100
Mr. C. Sreekunteswara Iyer	100
Dr. Peter Lakshmanan	60
Mr. R. Narayana Iyer, I.C.S.	50
Hon. Sir R. S. Benson	50
Mr. P. Venugopaul Naidu	50
Mr. C. Ramalinga Reddy	50
Mr. P. T. Thariyan	50

	Rs.
Mr. P. A. Krishnama Charlu	50
Mr. K. Venkatarama Iyer	30
Mr. V. Venkayya	30
Hon. Mr. S. T. Shunmugam Pillai	25
Mr. Punnoos Cheriyan	25
Dr. Sawmynadham	25
Mr. P. J. Vergheese	25
Mr. N. S. Subba Rao	25
Mr. V. Raghunathan	20
Mr. P. Ramachandra Rao	20
Mr. J. Kuriyan	20
Rev. G. Pittendrigh	20
Subscriptions below Rs. 20	153
Total ...	2,228

THE Miller Home, though not the property of the College, is so largely manned and managed by our own students that it has to all practical intents and purposes become a College Hostel. Student public opinion, so far as it is the ruling factor, recognises it as a member of the commonwealth of Christian College Hostels; so much so that under its roof was held the last Inter-Hostels' debate. The subject was *Religion* versus *Rationalism.* Mr. C. P. Ramaswami Aiyar, High Court Vakil, presided. A member of the Second Students' Home opened the debate in a speech in which there was perhaps more heat than light. He urged that religion was an ultimate and indispensable necessity, that to denounce religion as a myth was to defame 'our revered ancestors', and that real *santi* or peace could be obtained only in religion.

In the discussion which followed, each of the Hostels was represented by two speakers. The champions of Rationalism held that it ill-consisted with man's dignity to believe anything of which he could not convince himself through his reason; that it was slavery to submit to the tyranny of ignorance and superstition upon which religion was so much dependant; and that as science developed and knowledge increased, religion would be ruled out of the world, morality alone remaining and being sufficient. This was a distinct challenge to those who believed in the truth and power of religion; and these were by no means slow to take up the gauntlet. They pointed out that there was a religious instinct in man of which he could not get rid; that experience showed that he was too weak to trust in himself for leading a high and truly moral life; that rationalists looked upon reason as the highest faculty in man, which was not true in the light of the latest

psychological discoveries; and that man had to believe in certain things which were ulterior to his reason. No doubt the rationalistic tendency had done much good to the world by freeing men from the tyranny of superstition. It was also possible for a few men of extremely strong will to lead a high and moral life without the conscious aid of religious belief. But rationalism had no help to offer to the many, and even in the case of the stronger few, life was not as full and rich as when inspired and moved by the consciousness of an all-knowing and an all-loving Father. The chairman in winding up the debate complimented the speakers on their powers of thought and expression; and paid a tribute to Dr. Miller as the founder of Collegiate Hostels which, he said, besides creating union among their respective members, gravitated towards the larger unity of a common residential life. With regard to the subject discussed, Mr. C. P. Ramaswami Aiyar advised the students to distinguish between the Rationalism which reminded man that, whatever he thought or did, he had a reason to consult, and the Rationalism which insisted upon reason as the sole and supreme dictator of man's action. The former kind of Rationalism, he said, was the handmaid of Religion, while the latter kind was as injurious to character and society as it was unreasonable.

WE have tried to give a fairly full report of this debate for more reasons than one. For one thing faithfulness to fact required it, and for another, we have noticed in newspaper reports of similar debates in the College a partiality of representation, which was bound to create a false impression in the public mind. A debate is no debate if the case for each side is not put forward strongly. "Truth's like a torch the more 'tis shook it shines": this is the motto of the oldest Debating Society in the College. It will not do, however, for any reporter to fix upon certain striking statements on one side or the other, and to publish them as if they represented the whole drift of the debate. We have reason to complain that in this sense our students have more than once been victims of one-sided and somewhat sensational reporting. Publicity is at no time a condition to be envied on behalf of our students; but undeserved publicity is a calamity from which our students require to be shielded.

WE do not expect maturity of thought and weighed moderation of expression in our students, especially when they are engaged in warm debate. These virtues are sometimes missed even in older, more responsible, and more practised speakers. Directness of conception and emphasis of language are often the necessary concomitants of living

thought in growing minds. And it should also be remembered that in a College like ours which receives annual reinforcements of students hailing from a hundred schools in the Presidency, the various views setforth in a debate are like the different tints in a piece of mosaic, each tint acting and reacting upon the others, and contributing towards a general effect. It may be that some of those who took part in the above minuted debate forgot for the moment the teaching of Tennyson in the following passages :—

Who loves not Knowledge? Who shall rail
Against her beauty? May she mix
With men and prosper! Who shall fix
Her pillars? Let her work prevail.

But on her forehead sits a fire:
She sets her forward countenance
And leaps into the future chance,
Submitting all things to desire.

Half-grown as yet, a child, and vain—
She cannot fight the fear of death.
What is she, cut from love and faith,
But some wild Pallas from the brain.

Of Demons? fiery-hot to burst
All barriers in her onward race
For power. Let her know her place
She is the second, not the first.

A higher hand must make her mild,
If all be not in vain; and guide
Her footsteps, moving side by side
With wisdom, like the younger child:

For she is earthly of the mind,
But Wisdom heavenly of the soul.
O, friend, who camest to thy goal
So early, leaving me behind,

I would the great world grew like thee,
Who grewest not alone in power
And knowledge, but by year and hour
In reverence and in charity.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

But is it not a matter for profound satisfaction that there were some at the meeting, and these we are informed represented the views of the majority, who felt impelled to testify to the inspiring power of religion somewhat in the manner of Matthew Arnold who, writing on Marcus Aurelius, says:

Moral rules, apprehended as ideas first, and then rigorously followed as laws, are, and must be, for the sage only. The mass of mankind have neither force of intellect enough to apprehend them clearly as ideas, not force of character enough to follow them strictly as laws. The mass of mankind can be carried along a course full of hardship for the natural man, can be borne over the thousand impediments of the narrow way, only by the tide of a joyful and bounding emotion. It is impossible to rise from reading Epictetus or Marcus Aurelius without a sense of constraint and melancholy, without feeling that the burden laid upon man is well-nigh greater than he can bear. Honour to the sages who have felt this, and yet have borne it! Yet, even for the sage, this sense of labour and sorrow in his march toward the goal constitutes a relative inferiority; the noblest souls of whatever creed, the pagan Empedocles as well as the Christian Paul, have insisted on the necessity of an inspiration, a living emotion, to make moral action perfect. * * * * * But, for the ordinary man, this sense of labour and sorrow constitutes an absolute disqualification; it paralyses him, under the weight of it, he cannot make way towards the goal at all. The paramount virtue of religion is, that it has *lighted* up morality; that it has supplied the emotion and inspiration needful for carrying the sage along the narrow way perfectly, for carrying the ordinary man along it at all. Even the religions with most dross in them have had something of this virtue; but the Christian religion manifests it with unexampled splendour. "Lead me, Zeus and Destiny!" says the prayer of Epictetus, "whithersoever I am appointed to go; I will follow without wavering; even though I turn coward and shrink, I shall have to follow all the same." The fortitude of that is for the strong, for the few; even for them the spiritual atmosphere with which it surrounds them is bleak and gray. But, "Let Thy loving spirit lead me forth into the land of righteousness;"—"The Lord shall be unto thee an everlasting light, and thy God thy glory;"—"Unto you that fear

My Name shall the Sun of Righteousness arise with healing in his wings," says the Old Testament; "Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God";—" Except a man be born again, he cannot see the kingdom of God,"—" Whatsoever is born of God, overcometh the world," says the New. The ray of sunshine is there, the glow of a divine warmth; the austerity of the sage melts away under it, the paralysis of the weak is healed; he who is vivified by it renews his strength; "all things are possible to Him;" "he is a new creature."

Passages like this help to transform literature into praise and the study of it into *worship.*

As we go to press it is our sad duty to announce that the hand of death has fallen heavily on the College staff. The Rev. J. M. Craig died of appendicitis after a brief illness on the evening of the 10th instant.

Mr. Craig joined the staff in July 1911 as Professor of English. He came as the first representative of the Church of Scotland on the staff of the College after its union. We hope in the next issue to give fuller details. Meanwhile we desire to express our deepest sympathy with his bereaved wife, his mother and other sorrowing relatives.

METHODIST PUBLISHING HOUSE, MADRAS.